

Southern Churchman



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Rev. E. P. Miner
926 Brandon Ave
June 24

Little self-denials,
little honesties,
little passing words
of sympathy, little
nameless acts of
kindness, little silent
victories over favour-
ite temptation = = =
these are the silent
threads of gold which,
when woven together,
gleam out so brightly
in the pattern of life
that God approves.

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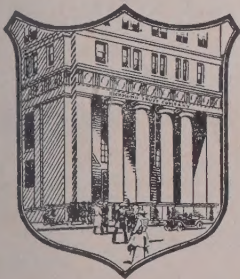
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Thoughts For the Thoughtful

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The world needs a working religion; it is our duty to prove that Christianity works.

There is no place this side of heaven, where it will be safe for the Christian not to watch and pray.

Denominationalism is a happy and comfortable device by which we can all look down upon everybody else.

Measure your love not by the way it makes you feel, but by the thing it makes you willing to do.—C. B. McAffee.

Undertake something for the Lord, in the name of the Lord, and you will soon be surprised at how much you can do.

The one outstanding miracle is the character and doctrine of Jesus, the grandeur of His life, and the effect and power of His life upon the lives of men.

Without faith in God and God's love and future for us, there cannot be for us any true comfort. With it we can lift our burden with serenity.

Love one another in spite of your faults; do what you can to serve each other, to lighten each other's trials and inconveniences and burdens; above all, make the best of one another.—Dean Stanley.

There is nothing in the world but the moral sides—but the great battle and the breathing times with their refreshments. I see no more and no less. And if you look again, it is not ugly, and it is filled with promise.—Stevenson.

"O thou of little faith," was spoken to the man who forgot the Presence. Christ here and now, Christ all-powerful and sympathetic, must not be forgotten in the midst of anything. Faint faith is a sin. "Whatsoever is not of faith is sin."

He who plants a tree,
He plants love;
Tents of coolness spreading out above
Wayfarers he may not live to see.
Gifts that grow are best,
Hands that bless are blest;
Plant! Life does the rest.
Heaven and earth helps him who plants
a tree,
And his work its own reward shall be!
—C. C. Albertson.

I heard some time since of an oculist, who was very fond of cricket. But he had given it up, much as he enjoyed it, for he found that it affected the delicacy of his touch; and for the sake of those whom he sought to relieve he sanctified himself and set himself apart. That is what we want—that there shall come into our lives a force that prompts us always to be at our best and readiest for service, our fullest and richest to help, a tree that is always in leaf and always in bloom and always laden with its fruit, like the orange tree, where the beauty of the blossom meets with its fragrance the mellow glory of the fruit.—Mark Guy Pease.

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EDITORIALS

Vol. 88.

RICHMOND, VA., JUNE 9, 1923.

No. 23.

THE EPISCOPAL ELECTION IN WASHINGTON

No bishopric in the American Church is of larger interest to the Church at large than the bishopric of Washington. The fact that this diocese includes the capital city of the nation, gives it obviously a very great prestige. But it is a matter of much more than mere prestige and appearance which is concerned in the question of who shall be bishop of Washington. Increasingly it has become evident that the bishop of this diocese has the opportunity to represent this Church of ours in matters of immediate and practical importance to the Church in the whole nation. Occasions frequently arise when the power of our own Church needs to be exerted with that of the combined forces of Christendom for the promotion at the national capital of some legislation affecting the moral and spiritual welfare of the people, or for cooperation with the executive branches of the government in strengthening activities such, for example, as those of the chaplains in the Army and Navy, with which the Churches are directly concerned.

The newly-elected Bishop of Washington, Dr. James E. Freeman, to whom the Southern Churchman extends its hearty congratulations, will bring to his high office many qualities which the Church can rejoice in. In the dignity of his presence and in his power as an orator to catch the attention of the multitude, and in his gift, at the same time, of acquaintance and friendship with individuals, he will become one of the outstanding representatives of Christianity in the nation's capital. His Churchmanship is broad and generous, so that he will associate our own Communion with other great Christian forces which need to act together if the impact of our common ideals is to be made effective on the conscience of the country. Furthermore, Dr. Freeman has been for years one of the leaders in the development of social service as a necessary part of Christianity, and he will help, therefore, to interpret the genius of the Church in its living ministry to the needs and problems of the whole body of the people. May God speed him in his leadership!

In the election in Washington there were two incidental matters which call for comment. One was the amazing opposition made to Dr. Stires on the ground that he had preached in a Unitarian Church last autumn. As we remember the facts, they were these:

At the General Convention in Portland last September, the local committee of arrangements had provided—as is usually the custom—for visiting bishops and clergymen to accept invitations extended by the local churches, to preach. Among the churches which had joined in the courtesy of this invitation, was a Unitarian church. Some bishop or clergyman (we do not know now who it was) when he found that he had been assigned to this church, refused to go. Dr. Stires, at the request of the committee, when he was informed of the circumstances, gladly consented to take his place, rejoicing as an ambassador of Jesus Christ, to preach to any group of people who asked him to come to bring the Gospel as he believed it. To our minds this was the instinctive act of the consecrated messenger of his Lord, and to make this a ground of opposition to a clergyman for elevation to the bishopric, as some ministers in Washington did make it, seems to us an example of ecclesiastical bigotry which is indescribably pathetic. What perverted Churchmanship is this that so misapprehends the spirit of Christ? For the good name of the Church it is well to note the fact that the majority of clergy votes which were repeatedly cast for Dr. Stires, showed that this curious perversion of view was not reflected in the minds of many men.

The other fact in connection with the Washington election which is of broad interest, is the yielding of the clergy to the laity's choice. For sixteen ballots the larger number of clergy had voted for Dr. Stires, while the laity as steadily had voted for Dr. Freeman. Finally the clergy yielded to the sentiment of the laymen. This was a wholesome and sane conclusion. Where there is involved no matter of conflicting principle, and where there ensues, as there did in Washington, a difference of opinion as to the relative eminence of two men, either one of whom would have been an honorable choice, it is reasonable that the strongly expressed choice of the laity should be decisive. The laity, on the whole, are the group who will remain in the diocese, while the list of the clergy may change greatly over even a short span of years. The election in Washington and the considerations that underlay its decisions are a new indication of the place and power of the laity in the life of the American Church.

THANKFULNESS IN RELIGION

It may be truly said that a man's religion may be measured by his habit of thankfulness. Prayers of petition may be offered by those who have next to no religion; but the prayer of thanksgiving will rise only from the truly religious heart. In moments of fear or need, many to whom religion is only a dim guess may offer up a prayer. They cry out to a God in Whom they half believe on the chance that He may be there, and that He may answer. They are not seeking God, but some particular advantage which they want which is in hands other than

their own; and on the chance that those hands may be God's, they call on Him. If the boon they seek comes to them, they are satisfied, and that is the end of their prayer; but the man who offers up thanksgiving, is one who by that sign is evidenced as a seeker after something holier and more infinite than his selfish gain. Through the blessing which perhaps has come to him—the strength the health, the prosperity—he rejoices through communion with the Giver. Over and above the gift, he remembers God. In thanksgiving he enters into an unmercenary

communion. Worship becomes not a means to an end, but the adoring recognition of those blessings for which already he is grateful.

At the threshold of all true Spiritual thinking we need to lift up our eyes to this shining suggestion of what religion ought to be—and therefore what all life, if it is to be sweet with religious values, must be made. It must be thankful. So many of us forget that. We seek God only when we come for favours at His Hands. Every Christian minister must have been struck, and sometimes saddened, by the thought that members of his congregation come to him repeatedly with the request for particular prayers, but the pages of thanksgiving in the Prayer Book lie for them like an unknown land. Again and again one may hear petitions offered for the safety of those who go to sea, yet how much less often is there the prayer of thanksgiving when the voyage is done. Almost every

Sunday there goes up a prayer for the recovery of some one who is sick. Presently the sick person is well, and the anxiety of those who love him is lifted; but the blessing prayed for in anxiety is taken for granted now with careless acceptance, and no humble spirits come to pour out their conscious gratitude. Constantly the story of the Gospel repeats itself—ten lepers cleansed by Jesus, the nine going their careless way, and one only coming back to give glory. In the courts of the Lord, men may come with their clamorous needs; but they do not find Him there. They may find some boon which they seem to gain and carry off like those who traffick in the outer precincts of the Temple; but only when we come with the voice of thanksgiving and with that deep soul of adoration which thanksgiving means, do we enter into that Holy of Holies where the presence of the Living God abides.

NEW YORK AND PROHIBITION

All over the country will be felt the reverberations of what happened in New York when the Governor signed the repeal of the Mullan-Gage prohibition enforcement act. The Mullan-Gage act was the law previously in force in New York, by which the State cooperated with the Federal Governments in the prosecution of liquor-selling. By the Governor's endorsement of the legislature's recent action, New York now withdraws its State police entirely from any direct responsibility for enforcement of the Eighteenth Amendment. If the sale of liquor is to be punished in New York, it must be done wholly by the federal officials and federal courts. The State itself washes its hands of the matter.

Many plausible arguments were brought to bear upon the Governor to persuade him to take the action which he has now taken. It was claimed that police of the State, especially in such a place as New York City, were being infected with graft and bribery in the matter of the liquor law enforcement. It was alleged also, that the double responsibility made the federal officials careless, and that if the State refused to assume any longer the responsibility for the enforcement of the anti-liquor laws, the Federal Government would be compelled to act with new energy and success.

Governor Smith is a man who has shown in the past high qualities of courage and candour. It is fair to believe that in this matter also, he acted according to his own conception of what was best. In his statement which accompanied his signature of the repeal, he said:

"Let me first say what the repeal of the Mullan-Gage law will not do.

"Its repeal will not make legal a single act which was illegal during the period of the existence of the statute.

"Many communications I have received and arguments that have been made to me indicate a belief that its repeal will make possible the manufacture, sale and distribution of light wines and beers. So far as that is concerned, it will still be under the control it is today, subject to the provisions of the Volstead act. Repeal of the Mullan-Gage law will not bring back light wines and beer.

"The Supreme Court of the United States said:

"The Constitution, laws and treaties of the United States are as much the part of the law of every State as its own local laws and Constitution."

"That means that after repeal there will still rest upon the peace officers of this State the sacred responsibility of sustaining the Volstead act with as much force and as much vigor as they would enforce any State law or local ordinance and I shall expect the discharge of that duty in the fullest measure by every peace officer in the State. The only difference after repeal is that today the police officer may take the offender for prosecution to the State Court, to the Federal Court or to both. After the repeal of the Mullan-Gage law the prosecution must be where it belongs—in the Federal Court. * * *

"Let it be understood at once and for all that this repeal does not in the slightest degree lessen the obligation of peace officers of the State to enforce in its strictest letter the Volstead act, and warning to that effect is herein contained as coming from the Chief Executive of the State of New York.

"At this point, with all the earnestness that I am able to bring to my command, let me assure the thousands of people who wrote to me on this subject, and the citizens generally, that the repeal of the Mullan-Gage law will not and cannot by any possible stretch of the imagination bring back into existence the saloon, which is and ought to be a defunct institution in this country, and any attempt at its reestablishment by a misconstruction of the Executive attitude on this bill will be forcefully and vigorously suppressed."

But Mr. Wayne B. Wheeler, general counsel for the Anti-Saloon League, said:

"The Governor's signature to the repeal bill brings into the open the plan of the anti-prohibitionists to nullify the Eighteenth Amendment by repealing both State and Federal codes essential for enforcement. The insincerity of the wets' claim that they want only non-intoxicating beer is proved by the repeal of the entire enforcement law in the first State which they temporarily control.

"The only class to be benefited by the repeal is the bootleggers and illicit dealer. Every act heretofore illegal in New York will continue to be so under the Federal law. The State simply withdraws its aid in fighting outlaws. This is indefensible and will be condemned by law-abiding citizens.

"This temporary repudiation of her obligations to support the Constitution of the United States will in my judgment be taken care of by the voters of the Empire State themselves. The State Administration responsible for the impending chaos and lawlessness will have to answer to an outraged citizenship, that believes in the Constitution of the United States and law and order."

And Assemblyman Cuvillier, who introduced in the New York Legislature the bill which repealed the Mullan-Gage law, revealed the mind of the men who want liquor to return when he said:

"This is the beginning of the end of prohibition. The American people from now on will begin to get wise to the fanaticism which has been trying to rule this country. The American nation is composed of people who came here from all parts of the world, seeking personal liberty. They have not found it with prohibition holding sway. Governor Smith's approval of my bill is notice of the Empire State to the rest of the Union that she will always be loyal to the Constitution, but believes that the time has come when men who make laws should not try to override nature's laws."

In the belief of this paper the action of New York will cause a revulsion of feeling all over the country. It is not to be tolerated that a State where the vote of the prevailing political majority is centred in a great city, largely filled with half-assimilated aliens, should, to all intents and purposes, flaunt the will of the nation as expressed in the Constitution. The Federal Government will fight against great difficulties, but it will doubtless be spurred to very resolute action in New York. And all over the country the sentiment in favor of prohibition, which may have been slumbering in a too easily assumed feeling of security, will be roused to a determined and aggressive will that the fight against the old insolence of the liquor traffic shall be carried on with new vigor to an increasing victory.

"FOREIGN MISSIONS" SO CALLED

By Alfred Newbery

THE expression, "foreign missions," is a name merely for an administrative division of work. It refers to the work that is being done abroad to further the Church's mission. There is but one mission, though it may find form in many different places. It is foreign only in a geographical sense.

But it has been considered by so many as expressing a work different both as to character and urgency from the work at home, that we may as well grant it a separate identity, if only for the sake of later breaking down the ideals that separate it from any other part of our obedience to our Lord.

THE NON-CHRISTIAN VERSUS THE CHRISTIAN WORLD

Scarcely more than a third of the world's population today is even nominally Christian. The Christians are mostly in what are called Christian countries. They are a fairly distinguishable part of the world. They are the Christian world. What do we find when we put over against them the world of non-Christians?

Here we find motor-power, machinery, industry, sanitation; there, hand-production, natural resources untouched, an economic background of waste and failure. Here, we find a valiant attempt to cut down the death rate; there an appalling waste of infant life, a terrible premium on motherhood, a vast army of physical defectives. Here, we find education; there, largely illiteracy and ignorance. Here, the majority of children playing childhood's play hour through to the end; there, children assuming the burdens of adult labor, the responsibilities of marriage and parenthood at the age of twelve, and even earlier.

THE THREE TITANICS.

But there is one standard which alone depicts the contrast vividly enough. We all remember the Titanic disaster. We may also remember something of the thrill with which we read the story of it. Men whose past ways were graceless enough ennobled their last moments by gallant sacrifice, and with their lives subscribed to the cry, "Women and children first."

Now suppose that instead of one Titanic there had been three. Suppose that on the other two there had been followers of the other two great religions, Mohammedans and Buddhists, just as on the one there were Christians.

Should we have heard on the other two that same cry of Christian chivalry?

No. Not if we may judge by lands where those religions hold sway. Not in China, where the little infant girls are sometimes killed, sometimes sold, sometimes named "Little-mouth-too-many," or "Little-wish-you-had-been-a-boy," where the woman knows nothing of courtship, and acquires merit only by bearing a man-child, where she is not good enough to walk abreast of her husband on the street. Nor in Mohammedan lands, where even the existence of her soul is denied.

Christianity needs no other apologetic than the place it assigns to woman; the non-Christian world has no severer condemnation than its women's degraded condition.

Surely we may say, without undue pride, that Christian civilization has a mission to non-Christian peoples.

CHINA.

For brevity's sake, let us narrow the field and confine ourselves to one non-Christian country and let it typify the rest. China has one-fourth of the world's population, some four hundred millions of human beings. When all exceptions have been made, when the rich official, the prosperous merchant, the enlightened student and the successful farmer have been taken out, you have left the great majority of the people, and they suffer under a heart-breaking burden of poverty, ignorance, disease and superstition.

POVERTY.

A few illustrations must suffice to make the picture. China is a half-starved nation. For centuries the drought and the flood have destroyed the crops, and the resulting famines have killed thousands upon thousands. The coolie, the unskilled laborer, the hewer of wood and drawer of water, works at his bitter task from sun-up till long past sun-down with no more pay than is sufficient for his bowl

of rice and piece of pork. If he does not sleep in the city gate, he lives in a hovel built upon the ground, without a floor. The walls are reeds smeared with mud and the roof is thatched. It consists of one room, and in it may be three generations, along with the pig, the chickens and the dog.

Outside one of our mission compounds was gathered once a group of famine refugees. One of the small famines, not big enough to get into our newspapers, had driven them down the canal. They lived under matsheds, scarcely large enough to shelter them. Standing before one of these matsheds was the head of a family, a man of forty or fifty. He looked emaciated and destitute. The missionary gave him a Chinese coin which we shall call a dime. The man looked at it stupidly. He asked the foreigner what it was. He did not recognize it. He had never seen one before. If you should give a man a quarter and he did not recognize the coin, you would conclude that he must have been living in terrible poverty, would you not? What shall you say of this man who never in all his life had seen as much as ten cents of his own money lumped in one coin?

Once in a Chinese city I stopped in a shop to buy some pins. I had never examined whether a paper of pins meant a hundred or a thousand. So I was unprepared to have the shop keeper ask me how many pins I wanted.

"How many have you?" I asked. He took down a little box about an inch and a half square and opened it. It was full of pins, needles, thumbtacks and so forth. He commenced sorting out the pins. I saved myself time by purchasing the whole box. But note that he was quite ready to make a sale pin by pin. What must be the economic plane of people who buy pins one at a time?

You want to buy a bowl or ornament of brass. How do you decide what price you should pay? You weigh it. You find out how much brass costs per pound. Add a few coppers and you have the price for which the article can be purchased. The labor brings almost nothing.

For that almost nothing the laborer works hard. He is the crane and the derrick, the horse and the motor truck, the mill and the machine. He pulls the boat up the canal, he loads the big ocean steamers, he runs between the shafts of the rickscha, he puts on his shoulders burdens you would not be willing to put on the back of a mule. And he gets almost nothing for it.

DISEASE.

Lack of nourishment and hard work bring their physical ailments. Ignorance and dirt cut off many in infancy, make cripples or defectives of many others. Contagion and infection mean nothing. I have seen Chinese turn white with fear at a nosebleed. Tuberculosis is so common, hemorrhages are almost always fatal. There is no community control of epidemic diseases. The syphilitic scar is everywhere. The halt and the blind are always before you. Even the leper walks the streets. Charms are worn and spirits propitiated, but the little children die, the blood poisoning takes its course, and the night wailing is in vain that seeks to call the spirit back. The doctor has practically but one cure. Disease is spirit possession. Pierce the patient with a needle and let the evil spirit out. Of course in most cases the needle brings infection.

IGNORANCE.

This story is really all one pattern. Poverty makes for ignorance and disease. Ignorance makes for poverty and disease and superstition. Illustrations of the one emphasize the others.

Ninety-five per cent of the Chinese are illiterate. It is an ignorance that means more than mere inability to read and write. It is a terrible void which makes every virtue stand out as a marvelous achievement. People from one part of the country cannot understand those from another. Indeed, they seldom see other than their fellow villagers in the interior. Roads are few and poor. The main arteries are a few waterways. If China had as many miles of railroad in proportion to her population as we have in proportion to ours, she would have a million miles. She has seven thousand. A famine can take place with none but the sufferers knowing about it. Where the printed word cannot be read, and the contact of commerce is absent, where schools are few, and poverty keeps down the number of pupils, mental stagnation takes place. Here is a coolie in the market place. A public scribe is writing for him a letter to his mother. The scribe composes and writes the letter. The coolie does not know what it says. He does not

know how to compose a letter. His mother will have to get some learned person to read and interpret it to her. Here is a mother of nine children speaking to the missionary doctor's wife:

"Is it true," she says, "that in your honorable country children are born a hundred years old and grow a year younger each year?"

Ask your children that question. How old is the child who will not laugh at you? This woman awaits an answer. She will not smile if the answer is "Yes." That is ignorance.

SUPERSTITION.

Part of that ignorance is superstition. An eclipse of the moon means a battle between two moons, the black and the white. The entire populace will spend the night beating brass and bamboo, shouting at the blackmoon, making every conceivable noise to drive it away.

You have heard it said, "Let the heathen alone. They are happy in their own religion." The Christianity of that statement is open to question, but I am concerned now only with its accuracy. He who makes it has not looked beneath the surface. The heathen are not happy in their own religion. So far as the mass of the people are concerned the religion of China is a fear of evil spirits. Before every door, palace or hut, there is a wall to keep out the spirits. Around the neck of the child is a chain and lock to protect him from spirits. An only son wears an earring so that the spirits will be deceived into thinking he is a girl and not bother to take him. For the same reason a mother dares not call across the street the given name of her son. She must call him "little chair," or "little towel," anything lest the spirits learn of his existence and take him. There is no step in life that is free from this fear. It is not a life of happiness. It is a life of horror.

THE WHOLE PICTURE.

Here they are, these hard working, wonderfully considerate people, millions of them, quivering beneath their Oriental calm, suffering at an infinite number of points, from the grip of poverty, the bitterness of excessive toil, the blackness of ignorance, the inroads of unchecked disease, the panic of imagined evil from spirits. Despite remarkable instances to the contrary, they have through the centuries learned no principle of cooperation. Famines come, and other famines come, and they learn nothing about famines except suffering. The path they tread is centuries old. It leads nowhere. It has always led nowhere. Shall we leave them alone? Shall we leave them to their "happiness?"

But whatever we think about it, the fact is that we are not leaving them alone. Every ship that crosses the Pacific means contact with them, brings their hair nets, their egg powder, their gambling games, and unless we are very careful, their bubonic plague, or takes our cigarettes, our oil, our machines. The Orient is the world's biggest market today and is being sedulously cultivated as such. The East and the West have met, are meeting, and the bonds of their intercourse multiply daily.

AN APPEAL TO JUSTICE.

We must not be complacent about that contact. It may mean for them a new economic freedom, the substitution of the machine for the human beast of burden, a higher standard of living, railroads, and bath tubs.

But Western commercialism often cuts squarely across Christian attitudes toward life. Our preoccupation with mere prosperity, our divorces, our child-labor, undesirable aspects of the movie, our sensationalism, our sweatshops, our politics, the welter of industrial strife out of which we move so slowly—all these will come to be known.

Let us be just. They are helpless before the advance of our materialism. They have not demonstrated the existence of any ethical ideal that helps them resist the evils of their own ways. They are accepting almost blindly the ways of the white man. Is it fair to flood them with our life without putting the heaviest possible stress on the idealism which alone prevents our being overwhelmed by materialism?

DISTINGUISHED PARENTS.

Bishop Tucker, of Southern Virginia, had just confirmed a class in one of the Washington Churches and the service was over. The people crowded around to speak to him and receive his cordial greeting as he stood there in his Bishop's robes. Out of the number came a Presbyterian clergyman and for a moment the Bishop and he were entirely oblivious of the rest who watched with interest

AN APPEAL TO POLICY.

Or if it must be looked at selfishly, is it wise to train up this vast man power in ways that we and our posterity must suffer from later? In our world no nation has yet entered the economic arena without a military or naval policy to back up her ambitions. We have paid a heavy price in a great war for failure to insist that international ethics be as high as individual ethics. We are still paying the price. And others are paying more heavily than we. Shall the fight for steel, and oil, and spheres of influence, and self-advancement at the cost of others be the lesson that China learns from the West?

Do not despise the yellow man. His number is infinite, his strength is great, his patience and industry without measure. He will ultimately dig up the treasures of his soil. He has the world's richest natural resources. He is to be a mighty force.

But he is not to be feared on that account. He is to be a peril only if we make him one. If he absorbs attitudes and practices from us that are perilous, then we should fear, whether now or generations from now is beside the point.

If he becomes a peril it will be because we have been a menace, and we are our own worst enemies precisely to the extent to which we fail to show to the Orient the purest and highest of our ideals and practices.

Nor can we discharge this responsibility through the missionary alone. It rests upon each and every one of us now and here, in business, in family life, in politics, in society.

THE ROOT OF THE MATTER.

But beyond every effort of enlightened self-interest, beyond every appeal to justice between human beings, beyond the call to humane pity for these darkened sufferers, there is the call that can be issued only to Christians—the appeal to the Christian's passion for the souls of men. These millions are made in the image of God, but they know Him not. He is their Good Shepherd, as well as ours, but they are scattered abroad as sheep having no shepherd. Beside the coffins of their loved ones they mourn as those having no hope.

The essence of our religion is a personal relationship with God, through Jesus Christ. It is not a code of conduct, but a way of life. In that relationship consists all that is sweet and good and noble in human experience, all of strength, all of beauty, all of holiness, the sanctification of every bond, of every act, the goal of all aspiration, the end and the beginning of life.

The Chinese may—will get sound bodies, enlightened minds, schools, hospitals, roads, factories, prosperity, but having them is having only the husks of life if they have not the knowledge of their God and their Saviour. The Christian civilization is slowly achieving a good society, but that society will spring from the fact that the civilization is Christian. To give the East civilization without Christ is to give them nothing.

This is the task to which we, as believers in Jesus Christ, are called—to make known His saving health among all nations, that the knowledge of Him may cover the earth, as the waters cover the sea. Therefore, "Pray ye, that He may send forth laborers into His harvest." Consider if you are not called to be a laborer sent forth. Give of your means that the laborers may be speeded to his task and have the proper tools. Bear witness, by being informed of the progress of His Kingdom, by the motive of your life and conversation that you worship the God and Father of mankind.

There is much that might be said of what has been done in China and other fields where the Church is at work. There are high achievements to record. At your request the story of them will be put into your hands. It is encouraging to see what has been accomplished.

But after all, the knowledge of success is neither essential nor necessary. The call is from another direction. Our Lord founded a society of which you and I are members. We were baptized into it, not into a parish, but into a Holy Catholic Church. To all that should believe on Him He left command that they should preach the Gospel to all nations. The fulfillment of that command is an act of love toward Him and a measure of how we hold the swift and solemn trust of life.

the little scene. The Bishop and Dr. Flournoy had served together as members of the Otey Battery in the War Between the States and this was a reunion of no small significance. The Presbyterian said, "Beverley, I wish you could know my sons—I have six." "Well, Parke," said the Bishop, "You can't beat me!—I have fifty-five feet of sons." A little reminiscence and the scene was over. It was good to see it though, and something to be remembered.

M. M. W.

AN INTERPRETATION OF THE LABOR MOVEMENT

VIII. The Church and the Labor Movement

By the Rev. F. Ernest Johnson

It is commonly said that the labor movement is essentially religious. That means, of course, that it is spiritual in its aim. Obviously, there are aspects of the labor movement that could not be characterized by any such terms. Continuous controversy between employers and workers tends to create and perpetuate a state of antagonism in which it is difficult to discover anything spiritual. On the other hand, even where the struggle is keenest a careful observer might find a measure of aspiration and devotion which could scarcely be described by any other word. In a recent article in a labor magazine, the writer thus describes the character of a friend: "I listened to him with respect, for his character had been chiselled out in clear, sharp lines on picket duty and in a thousand bitter fights with the employers." This is strange language to the average person who belongs to the "general public." But a reverence for loyalty and moral courage is revealed in these words as unmistakably as if they were used to describe the comradeship of two soldiers in the Argonne Forest. Pathetic as is the continued warfare in industry, it has its idealistic aspect just as truly as fighting for a flag. Indeed, one is at a loss to find any other comparison that will make clear the attitude of a labor union in a strike than that of a nation at war for ends that it believes worthy and righteous. America in the late war was led into the use of all the weapons of a warfare so horrible that many persons are asking whether war is ever justified as a means of gaining national ends. Yet in the midst of the struggle there was developed a measure of devotion and self-sacrifice which challenged the admiration of the world. Christian men and women are now seeking a way to preserve the spiritual values of patriotism and devotion to national aims and ideals, while at the same time endeavoring to put an end to the recurring brutal struggles between rival nations.

So it is with the warlike aspect of the labor movement. The strike can be done away with as war can be done away with, only by finding other means of giving expression to the elemental desires that drive men to desperate expedients.

Curiously enough, it seems to be the idealism of the labor movement that makes it somewhat hostile to the Church. Labor's tendency to be critical of the Church arises out of the very nature of the labor movement on the one hand, and of the Church as an institution on the other. All institutions tend to be conservative. The word "institution," derived, as is well known, from the Latin word meaning "to stand"—the same root from which our word "static" comes—is a sufficient explanation of typical institutional policy. The Church has always been controlled by conservative sentiment and only very slowly do progressive ideas and movements within it make headway. The Church reflects the existing economic and industrial situation. It is, generally speaking, controlled by the "substantial" people. It is not true to say that the working people do not go to Church, particularly if one has in mind the Catholic and Lutheran Churches. Great communities like the Methodist and Baptist Churches have large numbers of working class people in their membership. But it is unfortunately true that many of the most thoughtful and even the most idealistic and spiritually-minded people in the labor movement are quite estranged from the Church. It is not merely that the Churches do not do anything for them. It would perhaps be more accurate to say that they feel they cannot do anything with the Church. There is a lack of sympathy and understanding between the Church and working class people as such. The Church's message is often quite consistent with the maintenance of conditions in the world exactly as they are and with the existence of grave cleavages between class and class.

The Church as an institution, and one of the most conservative institutions, finds it hard to modify its attitude in keeping with changes in the social structure. Labor feels that in time of industrial crisis the Church reacts timorously and usually in a way that is consistent with the most substantial property interests rather than with the greatest weight of human interest. Thus the Church tends, so labor believes, to conform to things as they are, while the very purpose of the labor movement is to change things—not necessarily in a radical sense, but nevertheless to change them.

The recent announcement from Russia that the new "Living Church" movement finds it necessary to conform to

the existing economic order and therefore to be in harmony with the Soviet Government, calls attention strikingly to the dependence of organized religion, the world over, upon its economic environment. Labor feels that the Church has too generally done what the new Russian Church is doing—that is, it has accepted the whole economic scheme of things with all its injustices just as the "Living Church" is now taking the Soviet Government to its bosom. This feeling on the part of labor is sometimes aggravated by the adoption of aggressive business tactics on the part of the Church as an employer of labor. Few people realize to how great an extent the Churches in their publishing enterprises play the part of employer, and have to decide, as industrial corporations do, questions of labor policy. There are Churches that do things in dealing with labor which would be called highly autocratic if done by an industrial employer. At a recent meeting of a great religious body a telegram was received from a bookbinders' union, asking that influence be used to secure a living wage to workers employed in making Bibles and Hymn books!

It would seem to be the duty and privilege of the Church, in relation to the labor movement, to discover the spiritual values which it expresses and the social ends which it serves and to magnify those ends and serve those values, while at the same time seeking substitutes for the crude weapons which thus far are the chief resources of a group which is struggling with what it believes to be its enemies. The Churches as national bodies, and to some extent as local congregations, have in recent years been making an approach to the rendering of this service. The Federal Council of Churches in the year 1908 created a Commission on the Church and Social Service, whose especial aim was declared to be "to secure a better understanding and a more natural relationship between workingmen and the Church."

The Social Ideals of the Churches, formulated during the last fifteen years, recognize specifically the most fundamental aims of the labor movement as having a spiritual significance. They call for recognition of the "right of employees and employers alike to organize," for protection of the workers from the hazards of industrial labor, for one day of rest in seven, for "a living wage as a minimum in every industry and for the highest wage that each industry can afford." These ideals have latterly been interpreted by the Federal Council of Churches as specifically endorsing collective bargaining and a democratic control of industry.

Even more definite and more extensive have been the pronouncement of the Catholic Church regarding the aims of the labor movement. "The Catholic Church," says Father John A. Ryan, "has always regarded organization, whether of employees or of employers, as the normal condition." The great Encyclical of Leo XIII, "On the Condition of Labor," says concerning labor organizations: "It is gratifying to know that there are actually in existence not a few Societies of this nature, consisting either of workmen alone, or of workmen and employers together; but it were greatly to be desired that they should multiply and become more effective." The Catholic Bishops' Program of Social Reconstruction, issued in 1919, said of the right of labor to organize for collective bargaining: "It is to be hoped that this right will never again be called in question by any considerable number of employers."

These declarations have not gone unnoticed by the labor movement. It must be said, however, that they have impressed the workers much less than have certain concrete activities on the part of the Churches in the interest of industrial justice. It would be difficult to overestimate the influence on the labor movement generally of the Interchurch Report on the Steel Strike. This undertaking in the name of the Churches to find and report the facts of a great industrial struggle, in very considerable degree modified the coldness of the labor movement toward the Church. The several attempts that have been made to discredit the Steel Report—attempts that have been characterized by amazing misrepresentations—seem to have made no impression on the mind of labor. The Steel Report stands with them as a monument to the Church's integrity of purpose.

The timely pronouncement of several great Church bodies on the "open shop" movement, in its aggressive anti-union aspect, likewise impressed labor organizations. They attach much greater importance to a word spoken with

reference to a specific controversy than to any number of generalities. No one can measure the harm done to the cause of religion in the mind of labor by the compiling of pious pronouncements with the justification of unjust practices. The praise of the Bible which accompanied the announcement that the twelve-hour day in the steel industry must continue, will not make labor reverence the one more nor hate the other less.

But any Church or any pulpit that seeks a friendly understanding with labor must be ready for rebuffs and disillusionments. Again and again a labor organization "reverts to type" in a crisis. That is to say, the long period of dependence upon force—a force which characterizes not only action but fundamental attitudes as well—continues to exact its toll, and faced by a crisis labor falls back upon its traditional weapons and finds no basis of fellowship with the Church. After all, this is but the working class version of the doctrine that "business is business," which

precludes the application of spiritual principles to situations that involve a serious clash of interest. It must also be said that the attitude of labor toward organized religion has yet to be tested under discipline. The Church, awakened in recent years to the requirements of social justice, has spoken frequently in the interest of labor because it has so frequently been labor's rights that have been disregarded. With the increase in power and privilege that labor is securing, it may be almost taken for granted that the Church will more frequently feel called upon to speak to labor in admonitory terms. It does not appear that one class in industry is less likely than the other to abuse great power once it has been gained. It goes without saying that labor's attitude toward religion and the Church must be determined with reference to its behavior under moral discipline as well as under a ministry of vindication and defense.

THE CHURCH AND YOUNG PEOPLE'S WORK

By the Reverend Karl M. Block

THE APPEAL FOR A NATIONAL ORGANIZATION.

THE Witness in its issue of June 2 publishes an interesting article written by a young man, eighteen years of age—a member of the Texas Young People's Service League. It is featured on the front page and is quoted here in full as a basis of comment:

The need of a national Young People's organization in the Protestant Episcopal Church of America is tremendous. The value of such an organization would, in the course of a few years, prove even greater than its enthusiastic founders had hoped for. It would mean the greatest step that the Church has taken in many years. The writer will venture to say, that the benefits may even rival those of the Nation-Wide Campaign. The time for debate and other forms of argumentation has passed. The time for action has come. An organization, as well as a person cannot remain at a stand still; it will either progress or go backward. We pray that it will be saved from the latter and that the young people of the Episcopal Church may be moulded into one strong, uniform body of workers that will startle the older members of the Church. In unity there is strength!

Several conferences on the question of the establishment of a national young people's organization have been held in various parts of the country within the last few years. The period following the 1919 General Convention was one of experimentation of diocesan young people's organizations, consisting of Leagues, Associations, Fellowships, and Societies. We have seen that these disorganized groups throughout the country have done everything in their power that a local or diocesan group could do. They lack organization, a national consciousness, and a national vision. We are united in our opinion that a national organization should be founded, but we refrain from offering suggestions for the mode of procedure. That is up to the leaders of our Church. The Department of Religious Education, after a careful survey of the organizations now at work in the various dioceses, should draw up a working plan for a national organization.

There are at the present time hundreds of young people's organizations in the Church that are doing a splendid service for the parish and community. Chief among these is the Young People's Service League of Texas, which plan is also in operation in several other dioceses, the Young People's Fellowship of California, the Episcopal Young People's Association of Michigan, and numerous others. Each of these organizations is founded on certain commendable ideals and purposes. Their membership is pitifully small in comparison to the young people's leagues of our fellow Protestant Churches. Besides these organizations there are countless young people's clubs, Bible study and social groups, throughout the country. They are hampered by lack of experience and new ideas, leadership, and organization. They are hanging on, month in and month out, sometimes accomplishing definite results, but the greater portion of the time just planning.

A national young people's organization would mean the establishment of hundreds of active Leagues in every diocese in the United States. It would mean a systematic method of educating the young people of our Church and would give them an opportunity to put this education into definite Christian service; it would produce more and better Christian citizens. It would mean to the Episcopal Church what national young people's organizations have meant to the Baptists, Methodists, and Presbyterians. Statistics prove this. It would mean what a national organization has meant to the Rotary Club, the Kiwanis, Boy Scouts, and numerous other organizations. The establish-

ment of a national young people's organization would promote conferences, conventions, and summer camps throughout the country; it would give us a staff of national secretaries, experts in young people's work; it would give us a universal prayer, ideals, programs, and a definite working plan.

In discussing this question of national young people's work we cannot omit the mention of certain outstanding men and women who have aided so greatly in this pioneer movement. Those that come to my mind at this moment are Bishop Quin and Bishop Wise; the Rev. Gordon M. Reese, who founded the Young People's Service League in Texas, and Miss Edith T. Parker, who has carried on and advanced the work in Texas; Miss Frances H. Withers, who as National Secretary of the Church School Service League, has worked unceasing in behalf of the young people of the Church.

In conclusion, we make this one request—that the young people of the Episcopal Church be given the same opportunity to show the stuff of which they are made, as is enjoyed by the young people of the other branches of the Christian Church. We want and demand a national organization. The Church is slow in taking up this movement, and her leaders do not realize that they are letting a golden opportunity slip by, with their conservative method of dealing with their future Churchmen and Churchwomen. You wonder why your diocese has failed to send forth those necessary candidates for the Christian ministry. You have failed to create a desire in the youth for this service. Give us a chance. Our members are in every town and parish in the United States. I am in Texas, Mr. Reese in Missouri, and we have neither seen each other nor corresponded for months. Yet we are both striving for this great principle. We are one hundred per cent strong for a national organization. Are you going to help us? We are facing a crisis; it means a great opportunity or a colossal failure. Which shall it be!

One's first and obvious reaction to such an article written by one of our own young people, is a feeling of profound gratitude that a boy of eighteen can write with conviction and force urging action which at least redeems us from a vision limited to the parish or the diocese. He is on the side of those who are crying "Forward," and who have brought to the Church since the war something of the first National Consciousness she has ever had. The Episcopal Church, with her young people organized in every diocese, in the great majority of her parishes, recruiting for service at home and abroad; conducting a great Personnel Department, where eager, glowing hearts could be placed in posts for which they were specially qualified; expressing their national character by Divisional Conferences and a great National Convention; storming the very citadels of conservatism and indolence in the Church of our dear love; conducting with the enthusiastic approval of the General Church their own Department or Sub-Department under the National Council—"this were a consummation devoutly to be wished."

If national organization will bring it about—let's go! Unfortunately, the Church did not rise to the dazzling possibilities of the appeal of the Nation-Wide Campaign. In a similar way a challenge was offered. But the Church found how hard it is as a practical matter to break the

(Continued on Page 23.)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

LET US NOT FORGET.

The following letter is typical of a day and a relationship which we fear is passing all too rapidly:

New York City, June 4, 1923.

Dear Miss —

One of my children is graduating tonight. Will you please get about \$1.50 worth of flowers from some florist and write "Mammy" on the card to go with them to let her know I am thinking about her.

Yours respectfully,

The faithful old colored woman in the big busy Northern metropolis did not forget her "Chile" in the Southern city, and wanted the young person starting into her career to know that the old person drawing to the close of hers was thinking of her.

This little incident of the affectionate faithfulness of the old-time Colored Mammy will no doubt bring to the minds of many of our readers similar occasions of a like devotion, and if by any chance they can not remember any such in their own experience let them read over some of those classics of the South by Thomas Nelson Page, or Joel Chandler Harris, and their minds will be refreshed, and their hearts touched as by a breath from a spirit that has passed on.

COMMON HERITAGE.

The clergy of today are called upon for so many discussions for so many occasions that we hesitate to bring to the attention of our readers another such excursion from the pulpit into secular light. However, the setting apart of the third Sunday in June as Magna Charta Sunday has so great a spiritual value that we venture to suggest its use as a reminder that the English-speaking peoples of the United States, the Dominion of Canada, the Commonwealth of Australia and the great self-governing province of South Africa have a common heritage and one great event, the signing of the great Charta at Runnymede to which they can all look back with pride, and use as a common basis for expressions of brotherly love, and to bring into greater harmony and closer cooperation these widespread sections of the English-speaking race.

This movement for the special observance of the birthday of religious and political freedom was inaugurated last year, but has made enormous progress as is shown by the following record of special attention paid to it throughout the world.

The Governor of Virginia issued a proclamation urging the people to observe the Day, and this was also done by the Mayor of San Francisco, while the Governor of Maine gave the plan publicity through the press.

In the Cathedral of St. John, the Divine, New York, due to the efforts of the Sulgrave Institute, there was held an immense meeting attended by the leading people of the city.

The Marshall-Wythe School of American Citizenship at historic William and Mary College, Williamsburg, Va., has established a course in English Constitutional history, with special lectures on Magna Charta.

The Port Society of New York had a very large gathering, while a large number of patriotic societies, under the direction of Mr. Ernest H. Bennett, Editor of the "English-speaking World," held an enthusiastic meeting on June 15.

In Georgia, at least a dozen gatherings were held by local chairmen of committees.

Canada.

In Toronto, Ontario, the Women's Federation of Clubs lent their enthusiastic support, while in hundreds of Churches and papers the day was referred to.

Australia.

In Australia, our very capable and enthusiastic Executive Vice-President, Mr. C. K. Seabrook, has aroused the deep interest of patriotic organizations, members of the Legislatures and the press. He has started the first National Executive Committee connected with our organization, under the chairmanship of very prominent men in each of the states.

Clergymen who do not care to give up a morning's sermon to this subject can read in a few moments the following notice of the objects of the International Magna Charta Association:

"A great international movement has been started to have the English-speaking World annually observe this day in common in which will join the freemen of other nations, and we are glad to have our part in this great movement.

"We owe a great deal to the Fathers of Liberty in the early days of English history who were fighting for our freedom also, and we are happy to have this opportunity of paying them homage.

"A great thought is that the peace of the world more largely depends upon the most cordial and kindly relations between the English-speaking Nations than upon any other single influence in the world today, something we should never forget.

"It appeals to our imagination most solemnly that this day is being observed in thousands of Church and Sunday Schools by our people everywhere throughout the whole world.

* * * * *

"III. They can pray to Almighty God to bless the relations between England and America upon which so much of world import depends, especially remembering the interview given two years ago by Alfred Noyes to the American Press, in which he spoke of 'The Hidden Hand.'

"May the God of the Nations bless and magnify the ties which bind together the hearts of the English-speaking nations, and may He enlarge their aspirations and their responsibilities to each other and to other nations for the peace and uplift of the world."

In Recognition of Great Principles of Freedom.

"This movement is not for the glory of a race, but for the recognition of certain great principles of liberty, the carrying out of which are essential to the peace of the world. The movement is bigger than any race, but it does not lose sight of the fact that one race has done more than all other people to give us the civil and religious liberty we enjoy.

"The International Magna Charta Day Movement is developing plans which will in time make for a greater observance of the law and the development of responsibility for our liberties.

"While this movement will naturally be confined very largely to the English-speaking Nations, we believe that the freemen of every nation will in a few years recognize the greatness of the idea, and join with us in heart and soul. It is possible that out of this movement there will come in a few years a support for International Arbitration, which will be of definite and positive value to any league of nations, for the movement is primarily for World Peace, which hinges almost wholly upon the closest and most cordial cooperation among The Seven Nations.

"The fact is, the plans of the International Magna Charta Day Association have caught the imagination literally of millions of people in the English-speaking nations and of a large and increasing number of our people in foreign countries; and it is not too much to say that as our efforts develop, the Movement will continue in many places, just as our National holidays are observed.

Membership.

"Membership in the International Magna Charta Day Association is almost automatic, for every man, woman and child in The Seven Nations and in other countries as well, will become a member in good standing with all dues paid up for life by merely taking enough time on June 15 and on the third Sunday in June—Magna Charta Sunday—to think of what the great charter has done for civil and religious liberty, and to speak of The Day to others. Our membership is a union of the spirit of freedom. Just as Americans in other countries celebrate July 4, Memorial Day and Thanksgiving Day, so something of that spirit constitutes membership in the International Magna Charta Day Association, for Magna Charta is the greatest outstanding event in the history of world freedom. Let us loyally and heartily observe its birthday on Magna Charta Sunday—the Third Sunday in June."

The Great Commission

THE DEATH OF A DEVOTED MISSIONARY.

By the death of Dr. Mary V. Glenton, on May 12, at Raleigh, North Carolina, the Church has lost one of her most devoted missionary workers. Of Irish birth, Dr. Glenton came to this country as a child, was educated in New York, and later studied medicine. She was the first medical missionary of our Church who went to Alaska. Some of the people of Anvik still remember gratefully all that her service there meant to them.

In 1898 she went to China and was stationed at the Elizabeth Bunn Memorial Hospital, Wuchang, which has now become the Woman's Department of the Church General Hospital. With unflagging zeal she labored in the day of inferior buildings and poor equipment, suffering at times intense and, let it be admitted with shame, unnecessary, physical hardship. A tropical disease which she had contracted made it necessary for her to give up her work in China. No sooner was her health restored, however, than she turned with her indomitable energy to other work in this country, even though she could not return to her beloved China. Service was one of the dominating needs of her life. If she could not serve where she wanted, she would serve where she could. So both Columbia, South Carolina, and La Grange, Georgia, for a time had her help.

A serious infection originating from the disease that drove her back from China necessitated the amputation of one of her lower limbs. Even that could not deter her from serving. In 1918, she became physician in charge of St. Agnes' Hospital connected with St. Augustine's School, Raleigh. Colleagues, patients and students in the nurses' training school learned to love her for her indomitable spirit and her great-hearted devotion.

A few weeks ago, another operation became necessary. Unfortunately, her constitution, weakened by disease, was unable to withstand the shock. To the last, her energy, kindness and sparkling humor cheered and inspired all who had the privilege of knowing her or were in any way associated with her.

The death of Dr. Glenton leaves a great gap in the working staff of St. Agnes' Hospital, Raleigh, N. C. Fortunately, Dr. Catherine P. Hayden, who served in St. Agnes' most effectively before Dr. Glenton became superintendent, was visiting the hospital at the time of Dr. Glenton's death and has kindly consented to serve once again as acting superintendent.

"I pray earnestly," writes Dr. Hayden, "that some person, not too old but with courage and a love for these people, may be ready to carry on the work begun. There is so much here that is worth while, and Dr. Glenton even with her great experience in China has felt so."

"I have been here a good many weeks this winter and we have been great friends. There was much we felt in common and I have the satisfaction of knowing that these last weeks were not lonely for her. Her unselfishness, her generosity to me, were wonderful. She seemed to take such pride in the welcome given me. I cannot describe it but I felt her greatness."

"Is there any one who wants missionary work that you think would come here? Today the work in itself, from a hospital standpoint, is worth while."

"On my way north next week I hoped to come and talk to you about the elevator, but now I do not know when I shall come. It breaks my heart to think Dr. Glenton climbed up stairs, day after day, when the elevator was so inadequate. I am trying to think how we can get something better for the future, but first try for the Superintendent, for my sixty-five years are not equal to the task."

A SERIOUS SITUATION IN JAPAN.

Bishop Tucker has cabled to the Department of Missions from Kyoto that it is imperative that a new class room building for St. Agnes' School, Kyoto, should be ready for use not later than April 1, 1924. The building will cost \$60,000, of which the Bishop already has \$10,000. He asks that the Department of Missions advance \$50,000 gold. Unfortunately, the present state of the National Council's treasury prohibits even the consideration of such a proposal. St. Agnes' School is in the priority section of the program so that gifts made for the erection of the new building, would count upon diocesan quotas.

"Unless the building is available for use by April 1, 1924," Bishop Tucker says, "it will be impossible to accept any first year students next year. Every square foot of the dormitory school rooms are in use now!"

Church Intelligence

The International Magna Charta Day Association.

The plans of The International Magna Charta Day Association are arousing the interest of millions of people throughout the English-speaking world, and we are glad to give our readers the opportunity of learning something of this movement and of its great progress.

This is a movement for world peace through a closer feeling of unity on the part of the English-speaking race and for Americanization, so far as this country is concerned.

The prime object is to have the English-speaking nations observe annually one day in common—a commemoration in the spirit—and not as a legal holiday. The churches and Sunday Schools of The Seven Nations to observe Magna Charta Sunday, the third Sunday in June, the press to comment editorially on June 15, the seven hundred and eighth anniversary of the signing of the Charter.

Membership is open to all without fees or dues, and every boy or girl or grown-up is a member in good standing who observes the day and thinks of the great steps in our liberties which have come from Magna Charta, and of their responsibility for the liberty and freedom they have.

At least one thousand newspapers and ten thousand Churches and Sunday Schools observed the day in 1922.

Any movement which seeks to develop a closer sense of cordial unity

amongst the English-speaking nations, which aims to develop in this country a more thorough Americanization, and which every where inculcates respect for law and order and responsibility for freedom and liberty on the part of each citizen, is worthy of your support.

For full information write the Founder and Secretary, Mr. J. W. Hamilton, 147 Kent Street, St. Paul, Minnesota, U. S. A.

House of Bishops To Hold Special Session.

The Presiding Bishop has summoned a special session of the House of Bishops to meet in Dallas, Texas, his see city, in October, for the purpose especially of considering the resignation presented by the Bishop of Pennsylvania.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

The Diocesan Council.

The Fourth Annual Council of the Diocese met in Emmanuel Church, Staunton, May 29-30. The attendance was unusually good; every clergyman in active service being present, as well as seventy-six lay delegates.

On Monday evening preceding the Council there was held a fine Laymen's Mass Meeting, at which were numbers

of laymen from various parts of the diocese in addition to the regularly elected delegates to Council. This meeting was in charge of Major Roy W. Womson, of Staunton Military Academy, and splendid inspirational addresses were made by Mayor James L. Camblos, of Norton, Va., Dr. A. B. Wooten, of the faculty of Washington and Lee University, at Lexington, and the Hon. Don P. Halsey, of Lynchburg, Va., after which several impromptu talks were made by laymen from the floor.

The Council opened Tuesday morning at 9:30 o'clock with a service in which the Rev. Charles W. Sydnor and the Rev. T. C. Page read Morning Prayer and the Rev. J. M. Robeson, D. D., preached the Council Sermon. Following this Bishop Jett celebrated Holy Communion, assisted by the Rev. Messrs. John J. Gravatt, Jr., J. Lewis Gibbs, Thomas D. Lewis, D. D., and Frank Mezick.

During the afternoon session the members of Council heard an address by Dr. Mary E. Brydon, Director of the Bureau of Child Welfare of the Department of Health of Virginia; her subject being the relation of that department to the work of the Church.

At the evening service, following the annual address of Bishop Jett, the Rev. Floyd W. Tomkins, D. D., rector of Holy Trinity Church, Philadelphia, representing the World Conference on Faith and Order, spoke on "Christian Unity." A large number of members of other local communions were present at this service and Dr. Tomkins' talk was received with the greatest interest.

Wednesday morning there was a corporate communion for men, celebrated by the Rev. D. L. Gwathmey, assisted

by the Rev. Messrs. J. R. Ellis, C. E. Buxton and H. H. Young. This was followed by a devotional service with address conducted by the Rev. E. H. Ward, D. D.

One of the most notable features of the Council was the evening service of Wednesday, which was centered upon the Church's Mission and Program. This service was conducted by the Bishop, assisted by the Rev. William Byrd Lee, Jr., and splendid addresses were delivered by Mr. John Stewart Bryan, of Richmond, Virginia, and the Rev. Arthur B. Kinsolving, D. D., rector of St. Paul's Church, Baltimore.

Perhaps the most important accomplishments of this Council were the adoption on its first reading (for final action by the Council in 1924) of a revised Constitution and the complete revision of the Canons of the Diocese. One of the chief features in the revision of the Constitution is a change whereby, for purposes of business administration and diocesan representation, the definition of parishes and organized and unorganized missions will be based upon numerical and financial strength, rather than determined by geographical limits. However, the geographical status as heretofore is maintained and will be considered in connection with matters involving spiritual oversight and responsibility.

Through an essential change in the Canons, there is set up a new method of organization of the Executive Board of the Diocese. Hereafter the Bishop and the Chancellor will be ex-officio members of the Board, while the President of the Woman's Auxiliary in the Diocese will have a seat and voice on the Board, but without vote. In addition, there will be twelve elected members divided into three groups, each group serving for three years and being composed of two clergymen and two laymen. In order that the system of rotation may be begun properly, the three groups were elected at this Council to serve one, two and three years, respectively. Thus, there is assurance that, while one-third of the Executive Board will be automatically changed each year, two-thirds of the Board, composed of clergy and laymen who have already had at least two years' intimate association with the operation of the affairs of the Diocese, will continue in office.

Greatly to the regret of every member of Council, Mr. C. Edwin Michael found it necessary, owing to pressure of other business, to present his resignation as Treasurer of the Diocese. Mr. Michael has served in this capacity ever since the Diocese was formed in December, 1919, and it is largely due to his attractive personality and fine business ability and the splendid conduct of his office that the Diocese has been able to achieve so great a record in connection with its finances generally and especially in its contributions to the Nation-Wide Campaign. The Council in reluctantly accepting his resignation adopted resolutions of affection, appreciation and regret and wired these to Mr. Michael, who was unable to be present at the session.

Elections resulted as follows:

Standing Committee: The Rev. Messrs. Thomas D. Lewis, D. D., William G. Pendleton, D. D., and T. Carter Page; Messrs. C. S. Hutter, William King, Jr., and W. M. Brodie.

Executive Board: To serve three years—Rev. Messrs. John J. Gravatt, Jr., and J. M. Robeson, D. D.; Messrs. C. Edwin Michael and W. D. Tyler. To serve two years—The Rev. Messrs. Churchill J. Gibson and G. Otis Mead; Messrs. Mayo C. Brown and W. C. Rier-son. To serve one year—The Rev. Messrs. Karl M. Block and D. L. Gwath-

mey; Messrs. Charles L. Mosby and Charles P. Macgill.

(The Bishop and Chancellor members of the Board ex-officio and Mrs. T. D. Hobart, Diocesan President of the Woman's Auxiliary, member of the Board without vote.)

Delegates to the Provincial Synod: Rev. Messrs. Carleton Barnwell, Claudius F. Smith, Charles W. Sydnor and T. C. Page; Messrs. R. L. Peirce, F. L. Olivier, E. R. Rogers and C. F. Cooke.

Alternates: The Rev. Messrs. M. Paul S. Huntington, W. J. Alfriend, W. A. Pearman and Frank Mezick; Messrs. A. J. Kennard, Joseph A. Glasgow, Kennon C. Whittle and John G. Osborne.

Diocesan Officers: Chancellor, Mr. Charles Francis Cooke.

Treasurer and Executive Secretary (who is also Secretary of the Diocese): Mr. Thomas A. Scott.

Historiographer: The Rev. Joseph B. Dunn, D. D.

Place of Meeting in May, 1924: Emmanuel Church, Bristol, Va.

T. A. S.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Commencement, St. Paul's N. & I. School.

The thirty-fifth annual closing exercises of the St. Paul Normal and Industrial School, just ended, marked, perhaps, the most successful year of the school's existence. Thirty-nine young men and women received academic diplomas and seven trade certificates, making a total of forty-six to obtain the honors of the occasion, in addition to forty-eight from the grammar school department. "Virginia Day" program, on account of the presence of Governor Trinkle, attracted an audience of fully 2,000, a large number of whom were white, to Kersey's warehouse. Governor Trinkle, in his address, paid a tribute to his faithful old colored nurse, and among other things, said, "I am interested in our Colored people and particularly interested in their advancement and progress."

"Education is the chief concern of our people today. We are appropriating forty per cent of the income of the Commonwealth for education. The problem before us is what kind of education shall we give our children. It is such schools as this (St. Paul's) that are giving the training to teach to labor with the hands, feet and body that are solving successfully this problem."

Speaking directly to the graduating class, he said: "You are being educated in this institution to become leaders of your race, leaders in education and good influences, leaders of the kind that will teach your people self-respect and integrity in order that they may be respected. You are due to Virginia to see to it that you pay back, not in dollars, but in faithful service the time, energy and money spent to train you."

Following the Governor's speech, Archdeacon Russell, commenting upon the Governor's tribute to his faithful old nurse, said he wished to pay tribute too, to a soldier of the Confederacy, the last surviving member of General Lee's staff in the person of the Rev. (Major) Giles B. Cooke, his old teacher and spiritual father and lifelong friend, whom he wished to present for a word. The vast audience rose to its feet to receive "Major" Cooke, who spoke of his good will and interest in the Colored people and his high appreciation for his former pupil, Archdeacon Russell, himself a former slave.

Commonwealth's Attorney B. A. Lewis introduced Bishop Tucker, who in turn introduced Governor Trinkle. The Governor was accompanied by two members of his staff, Colonels Ratcliffe and Walker. The Governor and his staff were entertained by Mr. and Mrs. W. E. Elmore during a portion of his stay here. The Governor was the recipient of an official welcome from the town as well as the school and citizens of the community.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Commencement, General Theological Seminary.

The Trustees of the General Seminary, at their meeting during commencement time of 1923, elected the Rev. Dr. Frank Gavin to be professor of Ecclesiastical History. Dr. Gavin is now at Nashotah, and was recently elected to be head of the School of Religion at the University of Wisconsin. He will, however, accept election to the General, it is said. At the commencement sixteen men were graduated. Six men received the Bachelor's Degree. They were the Rev. Messrs. Luther B. Cressman, Edward Gabler, Oliver J. Hart, Joseph F. Sabin, Joseph H. Titus and Glen B. Walter. The Rev. Messrs. Cressman, Gabler and Hart were fellows of the Seminary.

The address was delivered by Prof. John Erskine, of Columbia University. The Bishops present were Bishop Lines of Newark, Bishop Talbot of Bethlehem, and Bishop Mann of Pittsburgh, and upon the latter was conferred the Doctor's Degree.

The graduates and the Dioceses to which they belong were: James S. Woolington, Milwaukee; William J. Dietrick, Long Island; Walter Hubert Bierck, Albany; William Keith Chidester, Western Michigan; Stewart Franklin Custard, Bethlehem, Pa.; Alanson Campbell Davis, Western New York; Linford Bliss Everitt, Central New York; Harold Leslie Gibbs, Western Massachusetts; Samuel Janney Hutton, Washington, D. C.; Arthur Gustave Pfaffko, Rhode Island; Hall Pierce, Central New York; Edward Jerome Pipes, Western North Carolina; George McKelvyn Rutter, Western New York; Douglas Stuart, New York; James Edward Taylor, Western Massachusetts; Phillips Brooks Warner, Missouri.

It was stated at the Seminary that numbers of students increase at the rate of about ten per cent a year toward the numbers attending before World War times.

The Rev. J. H. Randolph Ray was instituted on May 31, by Bishop Manning as rector of the Church of the Transfiguration. He preached a sermon in which he eulogized the late rector, the Rev. Dr. Doughton, and rejoiced that the "Little Church Around the Corner" is to remain in its downtown location, and not only remain, but to have new plans for extension and larger service, and to realize on these plans. Those who took part in the institution service included the Rev. Drs. George F. Nelson, Henry Lubeck, and the Rev. Claude B. Reeder, who has lately come from Wisconsin to be a curate. A house owned by the parish has been fitted up as a vicarage.

The Rev. Dr. Milo H. Gates, Vicar of Intercession Chapel of Trinity Parish, was toastmaster at a dinner given to honor the Rev. Dr. Harry Emerson

Fosdick of Union Theological Seminary, and one of the speakers to pay honor to the Baptist minister who is interdicted by the Presbyterian General Assembly was the Rev. Dr. Robert Rodgers, Secretary of the Diocese of Long Island. C.

WASHINGTON.

Dr. Freeman Elected Bishop of Washington.

Dr. James E. Freeman, rector of Epiphany Church, was elected the third Bishop of Washington on Friday, June 1, after a continued session of the convention for nearly two days. The convention, in accordance with the previous notice of the Standing Committee of the Diocese, convened on Thursday morning, May 31. Holy Communion was celebrated by the Rev. George F. Dudley, D. D., president of the Standing Committee, who was assisted by other members of the Standing Committee. After all clerical and lay delegates were seated, the public was admitted and of these there was a good number at every session. The necessary business details incident to the organization of the Convention consumed the morning session, and it was not until later in the afternoon that nominations were made. The Rev. Mr. Dimon, rector of St. Andrew's Church, was elected chairman of the Convention and presided throughout its sessions. There were several nominations made, some of them being Dr. George F. Dudley, Dean G. C. F. Bratenahl, Dr. Ernest M. Stires and Dr. James E. Freeman. As the balloting proceeded, Dr. Dudley and Dean Bratenahl withdrew their names in favor of the other two names and almost until the final election a deadlock prevailed between Dr. Stires and Dr. Freeman, the former having a majority of the clerical votes, and Dr. Freeman a solid majority of the lay votes. Dr. Dudley, who had been supporting Dr. Stires, finally arose and appealed to the convention to elect Dr. Freeman, since he was steadily gaining in votes and since it was evident that such action would be for the best interests of the Diocese. This appeal was followed by Dr. Johnston, of St. John's Church, who withdrew Dr. Stires' name in favor of Dr. Freeman. The delegates seemed greatly moved by this action and proceeding to the next ballot, elected Dr. Freeman. As the result of the ballot was read there was perfect silence among the delegates, broken at last by the singing of the Gloria in Excelsis. Dr. Dimon announced that Dr. Freeman had been elected, and upon motion from the floor, the election was ratified by a rising vote. Dr. Dudley and Dr. Johnston, who had fought so strongly for Dr. Stires, were appointed a committee to escort Dr. Freeman to the chancel. As he turned and faced the body of people who had chosen him to be their Bishop, he was visibly moved and emotion was in his voice as he began to speak. His words, which were characterized as a great statement concerning the general aims of the diocese, were as follows:

"Dear brethren, clerical and lay, in the face of what you have just done I find myself incapable of expressing to you the sense of gratitude that I feel for the honor you have conferred upon me. In such a situation I feel like crying out, 'Who is sufficient for these things?'"

"As I stand here today I vividly recall the glowing personalities of the two former Bishops of this Diocese. It was my privilege to be present at the consecration of my beloved friend,

Bishop Saterlee, and during these past two and a half years I am confident I may say I have had intimate and unbroken fellowship with the late honored Bishop, Alfred Harding.

"I make Elisha's prayer my own as I contemplate the splendid service of these two noble men, 'May a double portion of their spirit be upon me.'"

"The work that lies before us here in this Diocese is very great and rich with opportunity. In some respects this Diocese at the capital of the nation may be regarded as the premier Diocese of the country, not because of its extent of territory, nor because of its numerical strength, but because it is here placed at the heart of the nation."

"What Washington, as the capital of America is to be to the nations of the world in the days that lie ahead to one may forecast, but shall we not believe that the beneficent influence of Washington is to be felt for good throughout the world?"

"At least this is our prayer and hope. With this expectation shall we not also believe that the Christian Church is to have its large and conspicuous part in shaping the thought and the action and the policies that proceed from this capital city?"

"More and more Christian influence must be brought to bear upon those things that have to do with the common life, not only of our own people, but of the peoples of the world. So far as the internal life of our own Church is concerned, let us hope and believe that more and more it is to witness to the spirit of unity. We are unwilling to recognize any divisions and we are bound to respect consistent points of difference, recognizing always that we are bound together by the indissoluble ties of a great faith."

"Here the cathedral must be built, but it must not be built by sacrificing in any degree the interests of any parish in the Diocese. We recognize no division between city and country Churches. We have a great fellowship, we are the common priests of a common altar, common prophets of a common world."

"You have called me to this great office, notwithstanding the fact that I have been among you but two and a half short years. With profound sincerity I recognize the chivalrous generosity of my brethren, clerical and lay. If it shall be the will of the General Church to confirm what you have done here I shall accept the office with a sense of profound gratitude and deep humility."

Dr. Freeman was born in New York, July 24, 1866, and received there his early education. For twelve years he was with the accounting department of the New York Central Railroad, and at that time under the influence of the late Bishop Potter, of New York, decided to enter the ministry. His studies were pursued under the personal supervision of Bishop Potter and he was ordained in 1890. His first charge was St. Andrew's Memorial Church, Yonkers, of which he was rector for sixteen years, doing very constructive work there and building the membership from forty to fifteen hundred.

He was called from there to become rector of St. Mark's Church, Minneapolis, where he served as rector until he became rector of Epiphany Church in Washington about two and a half years ago. He served actively during the war, speaking for the Secretary of the Treasury in the interest of the Liberty Loan and subsequently representing Secretary of War Baker in the camps throughout the country. In July, 1922, he received his commission as chaplain with the rank of major in the

Officers' Reserve Corps. Dr. Freeman is a member of the National Executive Council and of the Department of Missions and Religious Education. He was elected Bishop of Western Texas in 1910, but declined. He has been an editorial writer of the Sunday edition of the Minneapolis Tribune for many years. He is a thirty-second degree Mason, a life-member of the Elks, a member of the Cosmos Club and a member of many boards, having to do with city, Church and agencies for good. He received the degree of Doctor of Divinity from the Seabury Divinity School.

He brings to the office to which he has been elected vitality and strength, executive ability, sound Churchmanship, ability to preach in a clear and stirring way and deep spirituality. His election is a source of rejoicing on all sides as has been evidenced by the messages of congratulations which have been received. Some of these were, first a letter from Woodrow Wilson, letters from clergy of all denominations in Washington, including the Roman Catholic and Unitarian Churches, District Commissioners and many other leaders in business and official life in Washington and elsewhere.

M. M. W.

Death of the Rev. Dr. Sterrett.

Funeral services for the Rev. James MacBride Sterrett, D. D., who died last Thursday, were held at All Souls' Church on Sunday morning, June 3, at eleven o'clock. Interment was in the family burying ground at Springland. The Rev. Edwin Dunlap, assistant rector of St. John's Church, was the officiating clergyman at the service and interment.

The active pall-bearers were the vestry and officers of All Souls' Church, of which Dr. Sterrett was the founder and associate rector. There were no honorary pall-bearers. The casket was taken to the Church from nine to ten for a quiet devotional hour, when only the family and immediate friends were present. The rector of All Souls' Church is the son of the late Dr. Sterrett.

M. M. W.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

The Church of the Holy Comforter, Richmond.

Monday, May 21, was the twentieth anniversary of the organization of the Church of the Holy Comforter, as an independent congregation in Henrico Parish and the day was marked by a special meeting of the members and friends of the congregation for the formal opening of the new Holy Comforter Parish House. The rector presided and conducted the devotional service. Short speeches were made by several officials of the congregation, after which Mr. Rand Wellford made the address. The Rev. J. Francis Ribble, D. D., rector of St. Andrew's Church, the mother Church of the Holy Comforter, brought a most encouraging message of congratulation and good wishes, after which the Rev. C. C. Randolph pronounced the benediction.

Following the formal exercises those present were entertained by a few reels of moving pictures and light refreshments.

Whitsunday, May 20, the festival from which the congregation gets its name, was also marked by special services. At the morning service the rector and congregation set apart, to the service and glory of God, the new part of the Church edifice which has recently been enlarged, with its furnishings, and the rector also dedicated sev-

eral gifts and memorials. At the night service Bishop Brown was present, preached, and confirmed a class of eight, this being the third class confirmed at this Church this year.

Incidentally, credit for this confirmation class should be given to the Preaching Mission conducted in the Holy Comforter in April by Messrs. E. C. Mercer and H. H. Hadley, II, laymen now well known in the Church.

The members of the Sunday School are educating a child in St. Hilda's School, Wuchang, China, who was given at her baptism the name of Virginia Comforter Li (Lee).

The present growth and progress of this Church is evidence of the fact that instead of suffering loss it was indeed blessed by the seeming sacrifice it made in the Nation-Wide Campaign. It is a living witness to the truth that a world-wide vision uplifts and invigorates, while a narrow and selfish parochialism cramps and kills.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Two Hundred and Twenty-third Anniversary of Gloria Dei Church.

Services celebrating the two hundred and twenty-third anniversary of Gloria Dei (Old Swede's) Church, Philadelphia, were held Sunday, June 3. First services were held in the present building the first Sunday in June, 1700. The congregation, however, has been organized since 1677.

The Rev. Addison A. Ewing, rector of the Church, preached and administered the Holy Communion at the morning service. In the evening the Rev. Mr. Solburg, who recently came to this country from Sweden, assisted in the service.

Annual Reunion Service at Old St. James'.

Descendants of the early worshippers of St. James' Church at Evansburg, a few miles from Norristown, held their annual reunion Saturday, June 2, in the historic parish Church, which was organized in 1700 by the Rev. Evan Evans, rector of Old Christ Church, Philadelphia. The exercises consisted of Morning Prayer at eleven o'clock, with an address by the Rev. Crosswell McBee, rector of Old St. David's Church, Radnor. Following a luncheon served by the women of the parish, a business meeting was held. The Rev. L. C. Washburn, D. D., present rector of Christ Church, delivered the historic address at the afternoon service.

Meeting of Associated Men's Bible Class.

A meeting of the Associated Men's Bible Classes and other men of the Twentieth Sunday-school District, was held Sunday, June 3, in the Episcopal Chapel of the Mediator, W. Philadelphia.

The meeting was under the direction of the Business Men's Council of the Pocket Testament League. The district comprises all of West Philadelphia, south of Market Street.

The Rev. Granville Taylor, Vicar of the Chapel, delivered the invocation, and Bishop Thomas J. Garland presided. Addresses were made by the Rev. George H. Toop, D. D., rector of the Church of the Holy Apostles; the Rev. William J. Miller, pastor of the Tabernacle Lutheran Church; the Rev. William McCormack, pastor of the Bethlehem Presbyterian Church; the Rev. W. E. J. Haas, pastor of the Wharton Memorial M. E. Church, and Joseph M. Steele, president of the Business Men's Council.

R. R. W.

ALBANY

Rt. Rev. R. H. Nelson, D. D., Bishop.

Memorial to Katrina Trask Dedicated.

In solemnly impressive services, a Cross of Iona and Ledger Stone erected to the memory of Katrina Trask, Mrs. George Foster Peabody, was consecrated recently at Tel-Almukaddes, at Yaddo (near Saratoga Springs), the final resting place of the noted authoress, poetess and promulgator of world peace. The services were held privately, and there was a beautiful dignity to the whole.

It was recalled that just as "showers from Heaven" attended the burial services for Katrina Trask Peabody so on the blessing of a memorial to her, the rain fell softly.

It was a short service, full of simple dignity, characteristic of Mrs. Peabody's life.

The Rev. John Howard Melish, rector of the Church of the Holy Trinity of Brooklyn, read the opening sentences and opening prayers commendatory of the faithful departed.

The Rev. Irving G. Rouillard, rector of Bethesda Church, read a Scripture Lesson from St. John's Gospel and the prayers of consecration of the memorial cross and ledger stone.

His Eminence, Germanos, Archbishop of Selephkias and Baelbec, in charge of the Syrian and Antiochian Churches of America, was present and sang a verse from "The Paradise," an office of the Bryzantian orthodox Church, arranged and compiled by him. "In Memory Eternal" was an oft repeated line, which stood out with beautiful significance. The voice of the singer was sonorous and beautiful as he sang the verse there among the pines, with the rain falling softly.

The service of consecration seemed to have been added to by nature, the singing of the robins, orioles and song sparrows lending to the impressiveness of the whole service.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Calvary Church Unveils Tablet Given by Unseen Radio Congregation.

Episcopal Churches all over the country, Sunday night, June 3, made the announcement that a bronze tablet, probably the most unique in the world, contributed by and dedicated to the unseen radio congregation of Calvary Church, Pittsburgh, was unveiled during the evening services.

The Rev. Edwin J. van Etten, rector of the Church, who was the first minister in the world to have his services broadcasted; Bishop Alexander Mann, of Pittsburgh; H. D. Davis, "father of radio broadcasting," representing Station KDKA, of the Westinghouse Electric and Manufacturing Company, which station first broadcasted the Church services; and other prominent Pittsburghers, took part in the service.

More than 4,700 people, representing forty States of the Union, five provinces of Canada, Cuba and Bermuda, London, England, even sailors from ships sailing the Atlantic Ocean contributed to the purchase of the tablet. The contributions came in every form of legal tender—silver dimes, stamps, nickels, pennies and checks. There were a surprising number of Canadian dimes. A worker in the Southern Cotton Mill sent Dr. van Etten two cotton socks with a nickel in each toe. A sailor from a boat on the Atlantic sent the minister one hundred and twenty pennies he had won playing penny ante.

These contributions came as a result of the Rev. Dr. van Etten's idea that his radio congregation to which he had been preaching since January 2, 1921, might like to contribute to some sort of memorial.

The first announcement was sent out into the ether one Sunday last February and contributions have been coming into Calvary Church ever since. The amount obtained, all of it in small contributions, has been enough to purchase a beautiful bronze memorial tablet.

The tablet is thirty by twenty-four inches in size. On it is a relief map of the territory where Calvary Church's services have been heard and this includes all of the United States, and a considerable surrounding territory in Canada, Mexico and the oceans. The map is criss-crossed by jagged lines, indicative of radio waves, emanating from the radio station at East Pittsburgh, where the Church services go out into the air. On the tablet is the following inscription which will undoubtedly be read with great interest in the years to come: "January 2, 1921, from Calvary Church, a Church service was by radio telephoned by the Westinghouse Electric and Manufacturing Company. This tablet was placed in 1923 by the Unseen Congregation."

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.

Special Council for the Election of Bishop-Coadjutor.

The Special Council for the election of a Bishop-Coadjutor for the Diocese met in Christ Church, Fairmont on Thursday, May 31, at which time the Church was crowded with representatives and visitors. Holy Communion was celebrated, Bishop Gravatt being the celebrant, assisted by the Rev. S. S. Moore, D. D., of Trinity Church, Parkersburg, and the Rev. Emory S. Towson, rector of Christ Church, Fairmont.

Immediately after this service, the Bishop called the members of the Council to take up the business before them, at the same time impressing upon them the solemnity of the purpose for which they convened, and humbly and fervently invoked the Divine blessing and guidance. The nominations were as follows:

The Rev. Wilson P. Chrisman, of St. Paul's Church, Williamson, by Mr. Randolph Bias; the Rev. R. E. L. Strider, D. D., of St. Matthew's Church, Wheeling, by Mr. Bruce Hall; the Rev. John S. Douglas, of St. Andrew's Church, Louisville, Ky., by Mr. C. O. Hall; the Rev. J. E. Owen, of St. John's Church, Sharon, Pa., by the Rev. F. C. Roberts; the Rev. R. W. Trapnell, of St. Andrew's Church, Wilmington, Del., by the Rev. S. S. Moore, D. D.; the Rev. J. T. Carter, Christ Church, Clarksburg, by Mr. C. O. Finley; the Rev. Almon P. Abbott, D. D., of Grace and St. Peter's, Baltimore, by Mr. J. O. Watson.

Dr. Strider, who, from the beginning of the voting, had been much in lead of all the other six named, more especially in the lay vote, was declared elected on the third ballot, which showed a majority of both clerical and lay votes in his favor. His election was made unanimous. The Rev. J. T. Carter withdrew, after the second ballot, and asked that his support be directed to the Rev. R. W. Trapnell. The Rev. Jacob Brittingham, D. D., the Rev. J. S. Alfriend, Mr. Julian G. Hearne and others present, spoke very highly of the fitness of Dr. Strider for the office. Mr. J. O. Watson, and the Rev. Emory S. Towson made eloquent pleas for Dr.

Abbott. The Rev. S. S. Moore, D. D., very earnestly presented the qualifications of the Rev. R. W. Trapnell. Bishop Gravatt expressed himself as being gratified to have as co-worker such a warm personal friend as Dr. Strider, and, fully aware of his intellectual attainments, look to him as an admirable assistant, and one who, if spared, is well qualified to succeed to the administration of the affairs of the Diocese.

Dr. Strider is a native-born West Virginian, and has spent the greater part of his life within the bounds of his own State. He is a graduate of the University of Virginia, and of the Theological Seminary of Virginia, and from the first of his ministry in the Diocese of West Virginia has shown marked ability, both as a preacher of the Gospel, and administrator of ecclesiastical matters. The first years of his ministry were spent as rector of Emmanuel Church, Keyser, at the beginning of which he promised the late Bishop Peterkin that he would stay with the work four years, which he did. Then came the call from the vestry and congregation of St. Matthew's Church, Wheeling, where during the past eight years, he has endeared himself in the hearts of the people, and made for himself a place in the carrying forward of the affairs of, not only his own parish, but more or less of the whole diocese. In the opinion of all to whom he has ministered, and of those of other communions, to whom he is known, the Special Council at Fairmont made no mistake in electing as Bishop-Coadjutor, the Rev. Robert E. L. Strider.

In addition to the election, Council accepted the invitation of the Rev. W. T. Willis, of Christ Church, Point Pleasant, to hold the next regular meeting of Council in Christ Church, in May, 1924.

Between morning and afternoon sessions, lunch was served at the Country Club, to which all were taken in automobiles. The vestry and congregation of Christ Church, Fairmont received the hearty thanks of all present, for the hospitality, and the very satisfactory provision made for comfort of all attending Council.

J. L. F.

OKLAHOMA.

Rt. Rev. T. P. Thurston, D. D., Bishop.

Oklahoma Pays Its Quota.

Oklahoma is soon to take its place among the Dioceses which have paid all that the National Church asked for during 1922. There is only about a hundred dollars due for the past year from this Missionary District and this will soon be obtained and sent to the National Treasurer, and done gladly, too.

One of the clergymen of the District related a most interesting story of the Nation-wide Campaign in his parish to the Executive Secretary, the other day. The parish budget for this year is \$3,650, and through the splendid leadership of the clergyman and his corps of helpers, the pledges to date amount to a little over \$3,900. Out of one hundred and thirty-seven people connected with the Church, personal calls have been secured and pledges obtained from just one hundred and twenty-eight of them. Does that not look like splendid determination and splendid follow-up work? Prayer was one of the main features of the effort, or of course, it would not have succeeded. Then, there was the added help that the rector believed in the every member canvass and showed his people how to believe also! The Church belongs to

all of them—perhaps they knew it before, but they surely do now, and then, too, they probably think more of it now. Twenty-nine people were recently confirmed.

F. H. S.

MICHIGAN.

The Annual Convention.

With more than two hundred delegates, both clerical and lay, in attendance, the ninetieth annual convention of the diocese was held at St. Paul's Cathedral, Detroit, Wednesday and Thursday, May 16 and 17. The convention was featured by a wonderful spirit of harmony and cooperation, which followed the election of the Rt. Rev. Henry St. George Tucker of Japan as Bishop of Michigan at the special convention which preceded by one day the holding of the regular assembly.

The convention was opened with a celebration of the Holy Communion on Wednesday morning, the Rev. Henry Tatlock, president of the Standing Committee of the Diocese being the celebrant. This was followed by morning prayer, after which the convention was called to order in the Eaton Memorial Chapel of the Cathedral by Dr. Tatlock. The Very Rev. Warren L. Rogers was unanimously elected permanent president of the convention.

Mr. Charles O. Ford was unanimously elected secretary and with the consent of the convention he appointed the Rev. William R. Kinder as assistant secretary, succeeding the Ven. C. L. Ramsay, who was forced to retire due to illness in his family.

The Rev. W. D. Maxon, vice-chairman of the Executive Council, next presented the report of the Council covering the period since the last convention.

A recommendation contained in the report that the Bishop's salary and house rent should be paid to Mrs. Williams until a successor shall have been elected and taken office was also passed.

The report of the Council also contained a brief summary of the accomplishments of the various departments during the past twelve months and the report of the treasurer.

On Wednesday afternoon, the time was largely given over to detailed reports of the various departments. The Rt. Rev. Arthur W. Moulton, Missionary Bishop of Utah, spoke to the convention at this meeting on "Missions," telling the delegates not only about his work among the Mormons in Utah, but also letting them in on some of the problems of the National Council in financing the Church's mission enterprise.

A number of resolutions on various subjects were presented by delegates, chief among which was one which, if passed, would reduce these parishes which are not self-supporting to the status of missions and thus put them directly under the control of the Bishop and the Department of Missions. After strenuous debate, a compromise measure was finally adopted which provided that the Council might at its option, take such action.

At noon on Wednesday, the Diocesan Convention and the House of Churchwomen met in joint session. Among other resolutions presented by the women, a memorial asking fullest support of the Church's educational program was given unanimous endorsement.

During the noon recess on Wednesday, the Rev. W. F. Jerome, who is in charge of "The Church on Wheels," gave a demonstration of his work, conducting a short service with a sermon from the steps of the van which had

been parked in the Cathedral Close.

Special mention was made of the excellent way in which the conventions had been entertained by the Cathedral authorities and resolutions extending the thanks of the convention were passed.

The following were elected to the Standing Committee: The Rev. W. D. Maxon, D. D., President; the Very Rev. Warren L. Rogers, Secretary; the Rev. Emil Montanus, the Rev. S. S. Marquis, Messrs. Sidney T. Miller, George W. Patterson, Dudley W. Smith.

Annual Meeting of the Woman's Auxiliary.

The forty-fourth annual meeting of the Michigan Branch of the Woman's Auxiliary held in St. Paul's Cathedral, will always be memorable, as it marked the retirement of its beloved President, Mrs. Frederic B. Stevens. Because of her unusual executive ability and generosity of means, time and strength, she had in her fifteen years of its administration placed the Michigan Auxiliary in the front rank of Church organizations. Acknowledgments of appreciation came not only from committees and officers most closely associated with her and from the auxiliary, but also from the clergy and men of the diocese who have felt the influence and help of her outstanding personality and splendid cooperation.

The outward and visible signs of appreciation were in the form of a jeweled pin presented to her by the Executive Committee at a luncheon in her honor at the Detroit Club, and in a scholarship from the various parish branches, to be known as the Anne E. Shipman Stevens' Scholarship which is to be designated by her.

The attendance at the sessions was unusually large and the reports revealed a steady progress during the past year.

It was resolved that Michigan's share of the 1925 United Thank Offering, which will be at least \$15,000, should be given in memory of Bishop Williams.

Several speakers added to the interest of the Tuesday morning session. Beside the Archdeacons, who told of their achievements and problems throughout the Diocese, the Rev. Winifred H. Ziegler, son of the late Rev. Paul Ziegler, and Archdeacon of Albuquerque, New Mexico, told something of this missionary district which is the largest in the United States outside of Alaska. It administers the whole tribe of Navajo Indians, including those in Utah and Colorado. His special plea, however, was for interest on the part of Church people in the tubercular people who come there from all parts of the country and for whom a sanatorium has been built by an appropriation from the Church.

The subject of Tuesday afternoon's program was, "Opportunities for Christian Fellowship in the Five Fields of Service: Parish, Community, Diocese, Nation and World." The speakers were Mrs. Charles E. Edinger, of East Tawas; Mr. Wayland D. Stearns, Miss Clara Wolbert, Mrs. Henry J. Nicol and Mrs. H. G. Maxwell Cryss.

The hospitality of the Cathedral added greatly to the enjoyment of the meeting.

The following new names will appear upon the list of officers elected: President, Mrs. William T. Barbour; Vice-President of Detroit Archdeaconry, Mrs. Heatley Green; Vice-President of Northern Archdeaconry, Mrs. Joseph Appleby of Saginaw; Corresponding Secretary, Miss Agnes Williamson; Foreign Treasurer, Mrs. Thomas Stirling.

I. C. J.

Family Department

JUNE.

1. Friday.
3. First Sunday after Trinity.
10. Second Sunday after Trinity.
11. Monday. S. Barnabas.
17. Third Sunday after Trinity.
24. Fourth Sunday after Trinity. Nativity S. John Baptist.
29. Friday. S. Peter.
30. Saturday.

Collect for Second Sunday After Trinity.

O Lord, Who never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love; Keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy holy Name; through Jesus Christ our Lord. Amen.

Collect for St. Barnabas the Apostle.

O Lord God Almighty, Who didst endue Thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them always to Thy honor and glory; through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

At a Razor's Edge.

("Our affairs are at a razor's edge"—Herodotus.)

The Rev. Percy Foster Hall.

When Jesus walked in Galilee
The people flocked from far and near.
His mighty works they sought to see,
His wondrous words they wished to hear.

Sometimes He taught them by the Sea,
Or sitting on the mountain slope;
In synagogues and houses, He
Inspired to faith and love and hope.

Yes, from His lips fell gracious words
About the things of daily life,
Of fields and sheep and flowers and birds;
He bade men cease from pride and strife.

He magnified the Father's love;
Proclaimed God's Kingdom, sure to come;
Revealed the path on which to move
To gain a promised Heavenly home.

"Come unto Me," they heard Him say,
"All heavy-laden ones and sad.
Put on my yoke and learn of Me,
So shall you be refreshed and glad."

But here and there a simple man
Would shake his head in doubt, perplexed,
And mutter every now and then
"I wonder what we shall hear next!"

In truth He often makes me shrink,
This Carpenter of Galilee.
Unless I'm wrong, He seems to think
The Gentiles are as good as we!

Moses, He seems at times to praise;
Gives to the Law its fullest due;
But yet I shiver when He says,
Fearless and plain, 'I say to you.'

Moses commanded men abstain
From various meats he wrote about;
But this Man says, 'You're not unclean
Save by ill words your mouth sends out!'

The company He keeps, you see;
Hours with those publicans He spends;

My father used to say to me,
'A man's no better than his friends.'

I reverence the Sabbath Day,
And keep it, strictly as I can;
But with these ears I heard Him say
'The Sabbath Day was made for man!'

Our learned Pharisees and Scribes
Hear their best teaching torn to bits,
He angers them with bitter jibes,
And calls them plainly "Hypocrites."

'Make Christ our King,' the people plan;
His own Disciples hail him 'Lord';
He calls Himself 'the Son of Man,'
Nay, even more, 'the Son of God.'

So when He cries out 'Follow Me'
I've got to know what I'm about.
Lest if I follow Him, I be
From my own Synagogue cast out.

I cannot weigh the evidence,
Which way to go I cannot tell;
But something says, I know not whence,
I face the choice of Heaven or Hell.

And yet—and yet—that Voice of His!
Madness to try to balance even!
Deep in my soul—I know—it is
The very Voice of God in Heaven."

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Coming of the Kingdom. (Continued.)

The Rev. Louis Tucker.

Our Lord turned to the Disciples—a natural transition—and said:—"The days will come when ye shall desire to see one of the days of the Son of Man and ye shall not see it. And they shall say to you, 'See here; or See there; go not after them nor follow them.'"

There is virtually no extant explanation. Our Lord's predictions of the Last Days cause confusion. He speaks of the destruction of Jerusalem and of the world, of the end of the nation and of the Aeon. Nobody who interprets seems to agree with any one else at all.

We would hold the whole thing in every particular applies to both; primarily to the destruction of Jerusalem by the Romans, secondarily to that of the present world by—but we are met by the difficulty, "What forces do the Romans typify?" Whatever other theory is adopted meets some like difficulty.

The speech in Matt. 24, is an expansion of the passage quoted. Jesus seems to refer to the time of the End. Yet, by comparing Luke 17:31 with Luke 17:37, and fleeing when the Roman Eagles were seen gathering toward Jerusalem the Christians of Jerusalem escaped destruction. They applied those two verses to the destruction of Jerusalem and not to the end of the Age, and were saved alive by that application. "The Eagles" seems vague to us, but a citizen of the Roman Empire knew what it meant exactly as we know what is meant by "The Stars and Stripes."

Our vagueness of expectation is like that of the Pharisees, who were looking afar off here and there for a kingdom that was under their very eyes. It was not "within them" in any spiritual sense. It was less within them (spiritually) than within any one else in the whole world. So He turned to the Dis-

ciples and warned them against a parallel vagueness. The reason the Pharisees did not see the Kingdom was, in the long last, because they did not want to. The day would come when the Disciples would want to see one of the days of the Son of man and would not see it, because his "Day" had not come—a very different reason. They were liable to the same danger: the danger of false alarm as to the Day of the Son of Man and His coming. Yet The Coming of the Kingdom was without observation, unobscured. The coming of the Son of man is conspicuous as a flash of lightning across the zenith from horizon to horizon. "But first must he must suffer many things and be rejected of this generation."

Counter-checked by this proviso, the "coming of the Son of Man in His Day" might refer to some notable historical triumph of Christianity and destruction of its enemies, or to the End of the Age and the revival of all things. The reference is to the destruction of the Jewish nation, to the destruction of ancient civilization or to the (future) destruction of modern civilization. In the destruction of the Jewish, the Coming of the Son of Man was esoteric, by the coming of predicted vengeance. In the destruction of ancient and upbuilding of modern civilization the coming is also esoteric, in the dominance of the Christ-ideal. In the predicted destruction of modern civilization the End of the Age, the coming is to be "In like manner as ye see Him go."

The coming is unexpected, and parallel the days of Noah and of Lot as a catastrophe. Disciples are to flee: to flee with suddenness. The Apostolic Christians applied this to the destruction of Jerusalem and by that application did, as a matter of fact, save their physical lives. Our Lord went on:

"I tell you in that night there shall be two men in one bed; the one shall be taken and the other shall be left. Two women shall be grinding together. The one shall be taken and the other left. Two men shall be in the field. The one shall be taken, and the other left."

"Where, Lord?"

"Wherever the body is, thither will the eagles be gathered together."

This is a lyric with a recurrent refrain. Even in English it retains metrical swing. The reference to the eagles is exquisitely precise if Roman Eagles be meant. If, the eagles be Roman eagles, the whole prophecy is at once indexed and dated. The reference then is primarily to the destruction of Jerusalem. A test of any exegesis is, "Will it work." The destruction-of-Jerusalem exegesis worked, and saved the Apostolic Church.

But prophecy is history reversed, history is prophecy swung backward. Learn from history the outcome of any combination of events, and when essentially the same events occur you can foretell essentially the same outcome. Christ came to Judea. Judea did not know Him, but took Him for Anti-Christ—Satan incarnate—and was destroyed. Suppose, Christ came to modern Christendom and modern Christendom took Him for Anti-Christ. Most brains reel at such a supposition, but still, for the sake of argument, suppose it. What would be the result? Surely the destruction of modern Christian civilization? In such a case descriptions of the destruction of the Jewish nation would accurately apply. The same forces would produce the same results.

Auld Scotland Abroad.

A native Scotchman who enters a restaurant far from his hills and heather is almost sure to be an amusing fellow. Andra Kirkaldy, the professional golf player, who has passed fifty years of his life on the famous links at St. Andrews, Scotland, once had to spend a few hours in London in company with three other Scots. The one thing that bothered them, we learn from his book, *Fifty Years of Golf*, was the price of the supper they ate:

Pointing to a bright, attractive-looking restaurant, Ben Sayers, who was one of the party, said, "Let us go in there."

"They'll mak ye pay through the nose in that braw place," I said.

But Ben Sayers and Hugh were so enthusiastic over the restaurant that they offered to pay half of what the supper might cost. Davie Grant and me. Since that seemed fair we agreed to risk eating there. Waiters came and helped us off with our hats and overcoats; a string band was playing fancy music on a platform; and finely dressed women and men were chatting and eating and drinking.

"Andra," Davie said to me, "ye dinna see a sicht like that in St. Andrews. It dazzles my verra een. Them's bonnie women, but the men look poor things."

"They'll make us pay for coming here," I said. "It'll cost us a bonnie penny afore we get out."

In fact I wanted to go out there and then, but the others stopped me; we had a kind of struggle, but at last we all settled down. The bill of fare was printed in a language none of us could read—a daftlike thing it seemed to me,—and we had to let the waiter bring what he liked. We had three or four courses, but it was more like picking than eating; there were a small piece of ham, some pieces of chicken, a cup of coffee and a slice of bread. Then came the thunderbolt I had been waiting for—7s. 6d. each!

"All on one bill?" asked the waiter. "Yes, that'll do," Sayers replied.

It amounted to thirty shillings. "Just about the cost of the single journey to St. Andrews," said I.

"Give me three shillings, Davie," Sayers said to Grant, "and I'll pay for your supper."

"No," said Davie; "I'll gie ye a shillin'!"

Hugh said the same thing to me, and I replied as Davie had done. "It'll be a lesson to you to keep out of such places," I added.

As the waiter was helping Davie on with his coat he noticed that there were no tips for him on the table. "Don't forget the waiter, please," he said.

Davie turned on him with the most solemn look I ever saw on a man's face. "Forget ye!" he said. "I'll never forget ye till my dyin' day; and what's mair I'll never forgie ye."—Youth's Companion.

Good Time Games.

Good times! Wholesome good times are what we all need! The writer is a great advocate of home-made fun. Some of the happiest times that we country people can have come as a result of home-made recreation, either in the family or community group. But the degree of fun we derive from our social hours depends first of all upon ourselves—namely our willingness to play even though we are a little tired or rheumatic; and secondly upon the type of games played.

The community whose fathers, mothers, sons and daughter and visiting

friends play together are making their own fun, keeping their community spirit up and unconsciously helping their youth to want to stay on the farm.

Realizing the need of country people to get together for play and forget their troubles and hardships, it is indeed a pleasure for the author of this article to note here some games that guarantee good times for those who will play them. Some of these games the author has known from his school days, some from the "sparkin' days" and others have been learned more recently in one of the Summer Schools conducted by the Board of Home Missions.

Getting Acquainted.

A good starter game for any group is one known as getting acquainted. The company is arranged in one or more circles and some one who is to be "it" takes his place in the center of the circle. It then becomes the duty of each person to learn the name of the one on his right and on his left. As soon as all have done this the one in the circle suddenly points his finger at some one and says "Lemon, lemon, lemon." If the one pointed at is unable to repeat the names of his neighbors before the central one is through with his lemon, lemon, lemon," then the central one takes his place and he is "it" in the circle. If, however, a player repeats the names of his neighbors, as "Helen Went and John Howard," he keeps his place and the "it" tries his "lemon, lemon, lemon" on another.

Lock Arm Tag.

This is also a good starter game only you do not have time to learn the names of the ones in the company.

The players arrange themselves in a circle, alternating the boys and girls. The couples link arms and then make the ring larger, so that there is a three-foot space between each couple. The couples having their inside arms locked or linked then place their outside arms on their hips. Two take their place in the center of the circle, one acts as the runner and the other as the chaser. The runner may save himself by locking arms with either member of any couple he chooses. Whenever he does so the third party of that group becomes the runner and must save himself in like manner. If the runner be tagged, he becomes the chaser, and the chaser becomes the runner.

Chair Race.

This game is a good one for all ages. The company is divided into two groups under two captains and lined up behind their captains in parallel lines. A chair is placed about ten feet in front of the captain of each group. At the word "go," the captain runs up, sits down on the chair and the next in line steps up in the meantime into the place left vacant by the captain—in fact the whole line moves up one place and keeps on doing so as those in front take their part. Immediately after the captain sits down on the chair the one next in line runs up, lifts the captain from the chair and takes his place, the captain runs to the rear of his line and moves up as those in front repeat his act. This continues until all those in the line have occupied the chair and have returned to their line. The group first through the process wins the game. If a mixed group play the game the men and women or boys and girls as they may be, should be arranged alternately.

Passing Games.

The pleasure in these games comes in the competition and in the character of the articles being passed.

The company should be divided into two groups or more if necessary. Each group should be under charge of a director, who at the word "go" passes the object or objects to the captain of the group. Each of the groups should be arranged either in a circle or straight lines facing each other. The group that returns the article or the last of the articles to its captain wins the game. I should mention that the article must be received and passed by each member of the group. If in the anxiety of one group to win from another any one be skipped the game is forfeited to the other side. A ball, pen knife, hair pin, postal card or any such article may be passed. It is fun to first pass a basket ball and then a small object like a hairpin.

All the above games have been tried by the writer with various groups in his community with real success. They take well, and the last word is always, "those were fine games, and we had a good time."—G. H. Shea, in *Home Lands*.

Reality.

We lead the life of desk and book, the higher life that strives—

But oh! the little leaves of birch that ripple round our lives!

We pore upon the shadowed past, where all is said and done—

But oh! the little leaves of green, translucent in the sun!

We share the anguish of the world, the half-defeat, the fear—

But oh! the little leaves of birch that bring the glory near!

We wait in vain a leader's cry, we fall, exhausted, weak—

But oh! the little leaves of green that do not need to speak!

—The Atlantic Monthly.

The Difference It Makes.

A young girl from her birth had some singular defect of vision. It was only by degrees that her family realized the extent of her trouble, and she was almost grown before an oculist saw her and pronounced an operation on the eye necessary.

For weeks after this critical time the patient was kept within doors and carefully guarded, but one balmy night she stepped out alone upon the lawn, and almost immediately returned to the family circle in a glow of excitement.

"Oh! come," she cried, "come and see what has happened to the sky."

They hastened out with her and saw nothing but the familiar glory of the stars; she had never seen the stars before!—Selected.

All But Blind.

"All but blind
In his chambered hole
Gropes for worms
The four-clawed mele.

"All but blind
In the evening sky
The hooded bat,
Twirls softly by.

"All but blind
In the burning day
The barn-owl blunders
On her way.

"All but blind
These three to me,
So, blind to some one,
I must be."

For the Young Folks

For the Southern Churchman.

In the Carpenter Shop at Nazareth.

Eugenie du Maurier.

In a worship, poor and lowly,
Worked a little King, all holy;
Through the window gold must fair
Shone in splendor on His hair;
Sapphires of deepest blue
Shone within His eyes so true;
Ruby lips He loved to press
To His Mother's fond caress;
'Round Her neck He wove a chain
Where His little arms had lain;
Mary, Joseph, I am sure
We should never call You poor;
You had treasures freely given
By the Lord and King of Heaven.

In the Sentry Box.

David wet his pencil and wrote earnestly. It was growing dark, and the iron bars cast heavy shadows over the sheet of paper torn from his arithmetic. Besides, though he would not confess it even to himself, the tears kept getting into his eyes and made it still harder for him to see.

There really was nothing surprising about the tears. To be shut up in a big stone gate, with no supper and night coming on, and no way of telling your family what had become of you, was enough to put a lump into almost anybody's throat. And David was not so very old, even though he knew how to write.

They had been having such fun, too. Bert Preston and he were on their way home from school and had come to the place where the old city stopped and the new one began. The city had been settled by the Spaniards many, many years ago. And the Spaniards had built a wall about it, with a gate that was closed at sunset, while soldiers stood guard to make sure that no enemies entered. The wall was gone now, but the stone pillars that had held the iron gate were still there, and in each was a little room behind iron bars, where the sentries had stood watching the entrance day and night. David and Bert often stopped and peered through the bars and thought of the soldiers who had waited there, guarding the city.

On this afternoon the door to one of these sentry boxes was unlatched. Bert pulled it open, while the hinges groaned rustily, and the boys stole inside. They looked out through the bars upon the people who went by, and they played that they were soldiers guarding the city. They imagined that they wore suits of armor that clanked as they walked, or perhaps they wore leather jerkins with daggers at their belts, and carried guns. At any rate, they were soldiers and very brave. And the people who went in and out of the city were not riding in motor cars, but the knights and their ladies rode upon horses, while the common people walked or drove shaggy marsh ponies in their carts piled with vegetables. There were Indians, too. Any everywhere were bright colors and laughter and talk in strange languages that the play soldiers could not understand.

It was a most exciting play, and the boys put into it all that had been told them of the ancient city and of the people who had lived there. Before they knew it, it was supper time, when even soldiers should be at home. David started first, but he had left his

arithmetic, so he ran back to get it. Bert was tying his shoe and did not see David enter the sentry box. He thought that David was ahead of him, so he slammed the door shut and ran off in his turn. And David was left a prisoner.

At first it seemed a joke to be caught like that. David rattled the latch and pounded at the door. He pushed with all his might, but it did not move. He kicked it, but he only hurt himself. As he realized that he could not get out, a queer feeling caught his throat. He waved his arms through the bars and shouted, but everybody was hurrying home to supper. In the dusk the small figure was not seen and the noise of the motor cars drowned his cries. Nobody paid any attention. Perhaps he would have to stay in the sentry box all night!

David stood quite still, thinking. His eyes fell upon his arithmetic, and suddenly an idea came to him. He found his pencil and began to write: "Help! I am in the sentry box." When the sheet was done he threw it as far as he could. The paper fluttered to the ground and lay there. No one saw it. The crowds went by as before. David waited, while the choking feeling grew worse. He wrote the message again. This time he planned to drop it into one of the automobiles, but again the paper fluttered to the ground and was lost. For the third time he wrote. It was growing dark, and the tears kept getting into his eyes. At last the paper was ready. He found a small stone, wrapped the note about it, and tied it in his handkerchief. Taking careful aim, he threw it into one of the passing cars.

A long time he waited. Suppose that they did not notice the handkerchief! Suppose that they did not untie it and read his call for help. He waited anxiously. He was tired and hungry and beginning to be afraid. The cars flashed by so fast that they made him dizzy. At last one came more slowly. It stopped, and the people inside leaned forward to look at the sentry box. They nodded and exclaimed and all began talking together. For they saw the figure behind the bars—saw it stretch out its arms to them. In another moment David heard the hinges creak, and he ran out, a soldier no longer, but a thankful little boy hurrying home to supper.—Picture Story Paper.

The Best Time.

There is pretty nearly one best time for doing everything. Even the seasons have a way of not waiting for slow, contemplative or lazy people. The man in this country who will not sow his grain until June need hardly expect to reap a bountiful crop just by pushing harvest time on a couple of months. October would make a much more exhilarating harvest month than August, but the man who tries to postpone his reaping until then will probably not have much to reap. And life in the large is very much like that. There are best times for doing many things, and the man who doesn't do them then usually has to be satisfied with a kind of second-best achievement. There have been men who have secured an education after they were twenty-five, but they usually have found it to be an education with handicaps, better than none but not so good as the best. Youth is the only best time for laying a foundation for our mental home. Of course, if we have in this or in any other mat-

ter missed the best, we can hearten ourselves by remembering that there are very many splendid second-bests along the road of life. But we will find that it is very much better to try and take life by the right end as we meet it than to have to spend so much time and energy trying to make up on lost and squandered opportunities.—Christian Guardian.

A Knight's Quest.

Jack wanted a book, Sir Thomas Malory tales of the days of chivalry and knighthood. Uncle Roswell promised to give it to him on condition that he would do a deed of chivalry every day for a week.

Jack objected that it was impossible. "There aren't any dragons to slay nor princesses in distress to rescue now-a-days."

"There are plenty of people in distress, and some of them are princesses in disguise," replied Uncle Roswell. "You will have to discover your princesses before you rescue them."

The end of the week came and Uncle Roswell was wondering if Jack had failed, when he heard voices in the hall—

"Lean on me, grandpa," Jack was saying. "Lean hard when you step on your bad foot."

"You're a sight better than a cane, youngster. How did you come to think of it?"

"Oh! I'm discovering princesses, and you're my seventh," said Jack with a laugh, and grandfather went into his room wondering what nonsense the boy was up to now.

A little later Uncle Roswell said, "I overheard one grateful princess' thanks."

"Well," said Jack eagerly, "grandpa doesn't look like a princess, but you noticed he had the right manners."

"It is much to a knight's credit," answered his uncle, "to recognize a princess in the disguise of an old man. How about the other six quests?"

"There was Miss Bell the first day," began Jack; "I knew at once she was a princess, for she has golden hair and white hands and is fair and stately. And she was in distress, for crossing the field, a cow followed her, expecting to get something to eat. Then Miss Bell ran—and the cow ran, too!"

"And what did you do?" asked Uncle Roswell.

"Oh! I ran towards them and holstered, and the cow stopped to look at me, and Miss Bell got out into the road. She thanked me in words just like real princesses used."

"The next day there was the fruit woman. She had just piled a lot of fruit on her stand when down came the awning, and all you could see was kicking feet and rolling oranges," and Jack laughed as he recalled the scene.

"Then you pranced up on your cream-white steed," suggested Uncle Roswell.

"I pranced up," said Jack, "frowning at some jeering knaves, and pulled off the awning and helped the princess to get up and to gather the scattered fruit. Then she said, 'You be a gentleman! May all the saints bless you. Your manners are those of a prince of my country.' So I knew that she was a princess herself."

"I am not so sure about some of the rest, but they all had the right manners."

"Were they in distress, and did they give you hearty thanks?"

"One was a yellow cat with a tin can tied to her tail," answered Jack.

"Golden hair again," said Uncle Roswell under his breath.

"She purred her thanks for my unfastening the tin," Jack went on. "There was a clerk in the store who

wanted a drink of water, but couldn't leave her counter, so I brought her one. Blind Tom was feeling for the penny he had dropped, so I found it and, to make it a real deed, gave him another. Then the Miller baby was crying for a dropped ball, and I picked it up for him and he smiled his thanks. Do they all count?"

"Of course they count," said Uncle Roswell; "I dub thee knight, Sir Jack, and here is the book. Continue your quests. In whatever disguise they may be, you will know they are real princesses if they return you hearty thanks by look or word or act."—Expositor.

Realization.

Into the woods I wandered—
One said, "God is there."
Hour and hours I squandered,
Questioning, "Where, where?"

I strayed to the slums of a city;
A child in rags drew near
And fed the birds from pity.
I whispered, "God is here."
—Our Dumb Animals.

The Story of Our Flag and Betsy Ross.

One day in June, years ago, on the fourteenth day of the month, there came an English nobleman to visit our country. An American friend met him when his ship came in. "Old Glory" was waving from windows and roofs. The stranger, seeing the flags, pointed to a large one and said to his friend: "I am flattered at my reception. Indeed, you do me much honor."

"You are most welcome to our country," said the friend, "but pardon me, for saying these flags wave to honor our national Flag Day."

"On June 14, 1777, Congress 'resolved that the flag of the thirteen United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white on blue field, representing a new constellation.'"

"In 1816 Congress resolved that the flag of the United States should be thirteen horizontal stripes, alternate red and white, and that on the admission of a new State to the Union one star be added to the then twenty, and that such addition should take effect on every Fourth of July next succeeding."

"In 1777 Mrs. Betsy Ross was the prominent flag maker of Pennsylvania, and naturally the great man in authority sought her and gave her the work which she executed so nobly. It is said that the five-pointed star was her own idea, and that she cut it out with a single clip of her shears."

"We Americans are noted for our patriotism, and small wonder when the flag that floats over the land is a world-wide symbol of valor and freedom."

"I have heard the colors of our flag compared to three sisters, whose names are Red, White, and Blue. Sister Red is the emblem of Love, Sister White stands for Purity, and Sister Blue is Truth."

"All other flags, with colors bright,
For other hands may do,
But the flag that's loved by us the most
Is the dear Red, White, and Blue."

"That is a very pretty conception," said the Englishman, "and your flag is beautiful. It is honored the world over."—Selected.

Rain and Snow.

Some Indian people in our far off west tell the children that this world has seven layers or stories. There is

one below the one in which we live, and above us are five.

In the one directly above us lives Muinwa, the rain god.

He has a great brush made of birds feathers. Every bird has plucked a feather for it, so proud is he to have his plumage used by Muinwa.

This great brush Muinwa dips into the lakes and rivers of the skies and sprinkles the earth with refreshing showers. Then the grass grows green, and the flowers lift up their drooping heads.

In winter, Muinwa crushes the ice flakes of the skies, and scatters them over the earth, and the children exclaim, "See the snow storm."—Dorothy Tanner.

How to Eat Candy.

I had a box of candy, once
I put it on the shelf,
And every now and then I went
And had a bite myself.

It tasted good, but after while,
Although it was my own,
I felt just like a greedy pig,
To eat it all alone.

And so I passed it all around,
From Father down to "Dandy,"
And, really, that's the nicest way
To eat a box of candy!
—Charles I. Junkin.

What a Dream Did for Dollie.

Dollie Donall hid her face in the pillow on the couch on which she lay and blinked back a few stray tears. Sister Maudie was going to a party that afternoon and she couldn't go because a horrid old rain had fallen and made the world about her too damp for her to venture out. Dollie didn't give up the thought of going gracefully—no, indeed. And the main reason for her burying her face in the pillow was simply because she didn't want to speak to anybody.

Presently Dollie was surprised beyond expression. The old stuffed owl that had been sitting on a certain post in the hallway ever since she could remember began to stretch his wings and turn his head as only an owl can; then he tried his feet, and when he seemed quite sure that they would work properly he flew down to the floor and began prancing around in a queer manner.

"I want to get out of this house," he said to the white china cat that had sat throughout two whole seasons on one side of the hearth.

The cat began to stretch her legs and turn her head just as the owl had done, and presently she was walking around also. "I want to get out of here, too," said the cat. "There is too much grumpiness about this place to suit me."

"That's my reason for leaving," answered the owl. "I don't like pouty people, and that little girl Dollie doesn't do anything else but pout."

"You're wrong, you're wrong," chimed in Polly, the parrot. "Dollie isn't cross all the time. Don't you remember that she saved one of your wing feathers the other day when the maid would have swept it out into the yard?"

"Yes, I remember that," said the owl, "but, nevertheless, she is pouty; and I don't like pouty people."

"Neither do I," declared the white china cat.

"Dollie! O Dollie!" came a shrill voice, and Dollie jumped up from the couch and began to rub her sleepy eyes.

"I didn't mean to frighten you, Dollie," laughed the voice which the little

girl recognized as Billy's, "but sis and I were so unhappy at the party without you that I ran by and asked Uncle Ben to come and take you over in his car, so hurry into your clothes. He's waiting at the gate for us." And before the little girl could answer, Billy was gone.

For a moment she sat staring in silence at the white china cat on the hearth, and then she raised her eyes to the ornamental owl that sat perched on the pole at the far end of the hall, then she turned her eyes upon Polly, who sat serenely playing with a piece of bright string on her pole by the window.

"Sleepy Dollie, sleepy Dollie," murmured the parrot.

"Yes," admitted the little girl, "I am sleepy all right, but don't you ever get it into your mind that I am going to be naughty any more, for I'm not."

And, though the whole family was delighted with the change, nobody but the little girl knew for a long time that it was due to a peculiar dream she had when she dropped off to sleep in a pouty frame of mind.—Christian Observer.

The Toiler.

He picked the cloves out one by one;
At last the tiresome task was done.

Then, "Mother dear," said little Sam,
"I saw some old nails in the ham;

"I picked them out all by myself
And put them on the pantry shelf.

"Do you think, mother, that a dime
Would be enough for all that time?

"Or maybe, as it was for you,
I'll only charge a cent or two!"

It is a much more responsible act, and it is a much greater privilege to speak to God, whether in prayer or praise, than to listen to what a fellow sinner can tell you about Him.

Shining is always costly. An unlit candle does not shine. Burning comes before shining, and burning suggests suffering.—J. R. Miller.

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SUPPLY WORK WANTED BY THE REV. Joseph Baker for July, August and September, in Virginia or Maryland. Vestries without rectors, or clergy on their vacations, write at once to Rev. Joseph Baker, 612 Prince Edward Street, Fredericksburg, Va.

Obituaries

BROWNE: Entered into rest eternal Norfolk, Virginia, January 9, 1923, REV. ERDY CLAY BROWNE, youngest son of the late Thomas H. and Martha Borroughs Browne.

"Safely, safely gathered in,
Free from sorrow, free from sin."

BERKELEY: Entered into rest on May 24, 1923, in Bay City, Texas, EDMUND SPOTTSWOOD BERKELEY, eldest son of the late Colonel Norborne Berkeley, of Loudoun County, and of Lavinia Hart Berkeley, of Staunton, Va.

"Just as I am, without one plea,
But that Thy blood was shed for me."
Staunton papers please copy.

WELLS: REV. LEWIS WHEELER WELLS entered into rest eternal May 19, 1923, at Millsboro, Delaware, in his 68th year. Born in Stamford, Conn., and a graduate of the General Theological Seminary. He was ordained both deacon and priest by Bishop Horatio Potter, of New York. He began his work in Millsboro, Delaware, December 15, 1887, and has continued in the same place until his death a diligent pastor and faithful priest.

MRS. LUCINDA MARGARET LEWIS.

Entered into life October 30, 1845.
Entered into eternal life May 25, 1923.
The subject of this appreciation was the daughter of James R. and Martha F. Rixey and wife of Richard Lewis. She departed this life suddenly at her home, "Rose Dale," Culpeper County, Virginia, surrounded by her devoted children—a son and three daughters.

Mrs. Lewis was a woman of clear mind and of earnest convictions, to which she was always loyal. There could be no just statement of the character of this godly woman, which omitted her devotion to her church. Brought up in another communion, in middle life she became a communicant of the Episcopal Church and her devotion to its worship, welfare and growth lacked nothing in its intensity of that which many have inherited.

Her loyalty to her friends, especially her pastors, was akin to that for her Church. She was not only "given to hospitality," but she also delighted in it.

Her generosity to all, of either race, was limited only by her ability. Her home was a welcome haven for the motherless and for elderly people, who needed a restful home where love abounded. Her religion expressed itself in kindly deeds done in His dear name rather than in words. "Her children rise up and call her blessed," and her works do follow her.

J. W. WARE.

MRS. ISABELLA REANEY MARSHALL.

Entered into rest May 23, 1923, at "Millway," Fauquier County, Va., MRS. ISABELLA REANEY MARSHALL, daughter of Richard W. and Louisa I. Reaney; in her 78th year.

She was married February 23, 1865, to Edward Carrington Marshall, son of James Keith and Claudia Hamilton Marshall; and leaves the following children: Mrs. Edward S. Dwight, of Smyrna, Del.; David May, Claudia Burwell, John Reaney and James Keith Marshall, of Fauquier; Mrs. Charles Bruce Scott, of Beckley, W. Va., and Edward P. Marshall, of Alexandria.

In her long life of usefulness, her generous and lovable disposition endeared her to the entire community, which will ever remember her many acts of kindness and the sweetness of her daily life. She was a devout Christian, and when the evening shadows of life lengthened her path was made bright by His Divine Presence.

The funeral was held in Leeds Church, and she was laid to rest beside her husband in the old church yard.

Father, in Thy gracious keeping,
Leave we now Thy servant sleeping.
E. C. S.

Personal Notes

The Rev. Wm. C. Marshall, rector of St. Paul's Church, Centerville, Md., Diocese of Easton, has accepted a call to Zion, Fairfax, and Holy Comforter, Vienna, Diocese of Virginia, and will be in charge on the fourth Sunday after Trinity, June 24.

The Rev. Perry R. Deacon, rector of Calvary Church, Milford, Delaware, has accepted a call to become rector of St. Peter's Parish, Brushton, New York, in the Diocese of Albany. He expects to take up his new work June 1.

The Rev. John Cole McKim, hitherto resident at Wakamatsu, should now be addressed at 20 Inari Machi, Koriyama, Fukushima Ken, Japan. This does not mean a change of district, but a change of residence to a point forty miles nearer the centre of the same field of work.

The Rev. H. D. Bull, for the past six years rector of Christ Church, Charleston, S. C., has resigned, and accepted a call to Calvary Church, Fletcher, Diocese of Western North Carolina, effective July 1.

The Rev. Stewart McQueen, D. D., who has been for more than twenty-five years rector of the Holy Comforter Church in Montgomery, Ala., has been ill, and has been granted four months' leave of absence by his vestry, hoping that he may regain his health.

The Very Rev. C. Stanley Long, D. D., Dean of St. Luke's Cathedral, Orlando, Florida, will be in the North during the months of June, July and August, and will take Sunday services at All Saints' Church, Chevy Chase, Washington, D. C.

On Sunday, June 3, the Rev. Elliot White, D. D., Archdeacon in charge of work among the foreign-born in the Diocese of Pennsylvania, assumed oversight of the Pro-Cathedral of St. Mary, Philadelphia, by appointment of Bishop Rhinelander. Archdeacon White takes the place of Rev. C. W. Bispham, S. T. M., who last June agreed to take charge following the resignation of Rev. George L. Richardson, D. D., when the latter accepted a call to Vermont. Dr. and Mrs. Bispham left June 1 for the Pacific Coast.

Dean H. L. Johnson, of Trinity Cathedral, Phoenix, Ariz., will officiate during July in St. Stephen's Church, Lynn, Mass., of which he was formerly associate rector.

A very impressive service was held in Trinity Church, Williamsport, Pa., on Trinity Sunday, when the Rt. Rev. Jas. H. Darlington, D. D., instituted the new rector of the parish, the Rev. Charles Everett McCoy, and administered confirmation to a class of twenty-three candidates.

ORDINATIONS.

On Trinity Sunday, May 27, 1923, at Trinity Church, Greeley, Colorado, the Rev. Robert Y. Davis was advanced to the priesthood by the Rt. Rev. Irving P. Johnson, D. D., Bishop of Colorado. The candidate was presented by the Rev. B. W. Bonell, D. D., Dean of St. John's College, Greeley. The Bishop preached the sermon, and the Rev. Philip Nelson read the Epistle, and the Rev. Everett W. Johnson, D. D., the

THE CHURCH AND YOUNG PEOPLE'S WORK.

(Continued from Page 10.)

old conservatisms; to destroy insularity and provincialism—to erase the critical faculty which attacks "methods," as a justification of disobedience to the "Vision" Education—that was shown to be the supreme need. Conference, frank and representative, is the preliminary step. It may be the time to organize, but let us not commit ourselves to such a step until the Young People's Societies shall have become articulate nationally in a great, representative conference, where the whole question can be dis-

cussed from every angle and every one committed to the project before it is undertaken. We cannot follow blindly the societies of the great Protestant Communions who have blazed the way. Our Church has its own genius; general organization must be in rapport with the distinctive spirit, liturgy and establishment of the Church. We must not court failure at the beginning. Perhaps it is indicative of the adult mind to urge caution, but here it is only to safeguard a much-to-be-desired goal, the enlistment of ALL of our young people in a great, characteristic organization which will galvanize the life of the Church.

Gospel. The Rev. Harry Watts, rector of the parish, acted as master of ceremonies.

Mr. Davis has been appointed priest-in-charge of St. James' Church, Meeker, Colorado, and will enter upon his duties immediately.

On June 1, 1923, the Rev. S. F. Custard was ordained to the diaconate in the Pro-Cathedral Church of the Nativity, Bethlehem, Pa., by the Bishop of the Diocese. Mr. Custard was formerly a Methodist minister. He spent the last year in the General Theological Seminary, from which he was graduated on May 30, 1923.

He will serve his diaconate as curate at the Pro-Cathedral. There were present and took part in the services of the ordination, the Dean, the Rev. D. Wilmot Gateson; the Rev. F. H. Carhardt, the Rev. Wm. F. Cololough, Dr. S. U. Mitman and Archdeacon Walter.

At the service of ordination on Trinity Sunday at the Washington Cathedral, those ordained were Rev. Harold

V. O. Lounsbury and Rev. Clyde Brown, who were made priests, and Samuel Janney Hutton and Joseph Manly Cobb, who were ordained deacons. Mr. Hutton is a student of the General Theological Seminary in New York, and Mr. Cobb of the Virginia Theological Seminary, and both have won in their own schools the highest honors received in recent years.

Mr. Lounsbury is now assistant rector in Holy Trinity Parish, Prince George County, Md., and Mr. Brown will become assistant rector at St. Stephen's Parish, Washington. The Rt. Rev. George W. Davenport officiated at the services and the ordination sermon was preached by the Rev. Mr. Bohannon, of the Diocese of Easton.

On Thursday, May 17, in St. Matthew's Church, Sunbury, Pa., the Rev. William Nevlin Elliott, Deacon, was advanced to the priesthood by Bishop Darlington. Morning Prayer was said by the Rev. Philip A. Dales, rector of St. Paul's Parish, Harrisburg, and the Lessons were read by the Rev. Arthur G. Best; the sermon was preached by the

Rev. G. M. Babcock, Vicar of Milton and adjunct missions. The Litany was read by the Rev. Charles Everett McCoy, rector of Trinity Parish, Williamsport. The candidate was presented by the Rev. Leroy F. Baker, and the Rev. F. A. Cook, a step-brother of the candidate, acted as the Bishop's Chaplain. The Rev. Dr. B. Talbot Rogers read the Epistle, and the Gospel was read by the Rev. William Heakes. Luncheon was served by the ladies of St. Matthew's Parish. Mr. Elliott will continue in charge of Grace Church, Riverside, where he has served with conspicuous success since his ordination to the diaconate.

On Whitsunday, at St. Peter's Church, Pittsburgh, Mr. Albert Northrop Roberts was admitted Deacon by the Rt. Rev. Alexander Mann, D. D., Bishop of Pittsburgh. The candidate was presented by the rector of the Church, the Rev. Lester Leake Riley, who also preached the sermon. The Rev. Mr. Roberts is a member of the class of 1923 at the Virginia Theological Seminary at Alexandria, and expects to engage in missionary work in Southern Brazil.

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DEATHS.

The Rev. Lewis Wheeler Wells, during the past thirty-five years priest-in-charge of St. Mark's, Millsboro, died suddenly Saturday evening, May 19, 1923. The funeral service was held in the Church Tuesday afternoon by the Bishop of the Diocese, assisted by the Rev. Messrs. Samuel D. Van Loan, Wm. H. Darbic, F. Alan Parsons and Louis L. Williams. The body was taken to Mechanicsburg, Penn., for interment.

The Rev. Wm. Fisher Lewis, D. D., rector of St. Peter's Church, Peekskill, N. Y., died at the rectory on May 7, aged eighty years.

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